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# The Outlook of Missions

Volume XIII

Number 1

January, 1921

## THE CAPTIVE MAID OF ISRAEL



**FOREIGN MISSION  
DAY, 1921.**

Board of Foreign Mis-  
sions, Reformed Church  
Philadelphia, Penna.

THE OFFERINGS ON FOREIGN MISSION DAY WILL BE DEVOTED TO THE ERECTION OF SUITABLE MEMORIALS TO OUR THREE SAINTED MISSIONARIES WHO DIED DURING THE YEAR 1920.



# FOREIGN MISSION DAY

## FEBRUARY 13, 1921

**T**HIS year the Foreign Mission Day Service centres in the **CHILD**. It starts with **THE CAPTIVE MAID OF ISRAEL**, and then throughout it makes a strong appeal to the **CHILDREN** of the **CHURCH**, for it presents in brief addresses the soul-saving work of **Boys** and **Girls** in Japan and China.

Oh, there are so many **CALLS** for **AID** during the first month of the New Year, and the Board of Foreign Missions would not detract from any one of them; but, **DEAR BRETHREN**, we know you will not fail to heed the appeals of our Missionaries in Japan and China.

### MEMORIAL OFFERINGS

What we all **PRAY**, and **HOPE**, and **LABOR** for is that the Offerings on February 13, 1921, will be sufficiently large so that suitable Memorials can be erected to the three Missionaries who laid down their lives for the sake of the Gospel.

MARY A. VORNHOLT

WILLIAM A. REIMERT

ESTHER SHUEY SNYDER



See Article by Dr. Elmer H. Zaugg in February Issue



# The Outlook of Missions

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# The Quiet Hour



I am he that lieth, and was dead; and, behold, I am alive for evermore.

---Revelation i, 18

"Dear Jesus, give us grace,  
Midst all the ills we see,  
Thy loving steps to trace,  
And show like sympathy."

That all things Thou dost fill, I well may  
think—

Thy power doth reach me in so many ways.  
Thou Who in one the universe dost bind,  
Passes through all the channels of my mind.

—GEORGE MACDONALD.

We sigh for blessings which seem to be forever in the past. We shall never lose them if our life is hid with Christ in God. They will come back to us in greater sweetness, in truer reality and possession. That happy home, that noble father, that sweet, pure mother, that good brother and winsome sister, that chivalrous lover, that dearest wife and beloved child, that devoted friend, are ours, and always will be, for they will be found again in heaven.

—CLIFFORD GRAY TWOMBLY.

Immortality is indeed glorious. It will give us the opportunity we all crave of unlimited service and of unceasing development. It should never be a far-off event. It should be the inspiration, the strength and the courage of the present. To practise it now is our privilege. Practice makes us ready for its full fruition.

—JAMES G. K. McCLURE.

A human life, without the indwelling Word of God, is as empty as a landscape without human beings in it.

—JOHN RUSKIN.

Make the place of your daily toil the scene of your Christian service. Bear your brave and faithful witness as you go about your daily business. Then Christ will get converts still from the workroom and your mates in the shop or office will have as much reason to thank God that they ever worked side by side with you as Aquila and Priscilla had to thank Him that in Corinth they wrought side by side with Saint Paul.

—J. D. JONES.

When a man finds his God he also finds his brother. When a man finds his God he finds his neighbor. When a man finds his God the circle of discernment is wider still, and even his enemy is brought within the realm of kindly and unselfish regard. And if we profess to have received and accepted the divine forgiveness, and this sort of imagination remains inactive and asleep, it would be infinitely wise for us to examine ourselves and see that our assumed fellowship with the Lord is really vital and sincere.

—J. H. JOWETT.

"The world must have peace.

The world can have peace only if the nations are redeemed from the ancient obsession that their individual interests are in conflict with the common interest of humanity."

We need not fear the future. We must not anticipate any sort of disappointment. Our dream of happiness will come true. Make it as great and glorious as imagination can fancy, and multiply it over and over again until you have beggared the mathematics of the world and know that the Father's house is far finer than your best dream about it can ever be.

—JAMES I. VANCE.

## The Prayer

**O** GOD, we thank Thee that Thy purpose is without partiality. Thou lovest all, and wiltest to save all. We pray for all men everywhere that they may hear and obey Thy Gospel. Enable Thy servants to preach the Word. Make it quick and powerful we pray Thee, in Christ's Name. Amen.

—JOHN GARDNER.

# THE OUTLOOK OF MISSIONS

VOLUME XIII

January, 1921

NUMBER 1

DO NOT FAIL TO OBSERVE  
Foreign Mission Day, Feb. 13, '21

## How Much Do You Love Music?

YOU will love it a great deal more if you will help to provide the pianos and organs so necessary for our Miyagi Girls' School at Sendai, Japan. At the recent meeting of the Board this need had to be cut out of the Budget for 1921, for the simple reason that other needs were more pressing, and yet Dr. Faust, Miss Hansen and all the other teachers claim there is nothing more urgent than musical instruments in order to advance the best interests of the school. The Board gave the secretary permission to solicit funds in chunky amounts for these instruments. That ever-willing soul, Elder David A. Miller, in a moment of ecstasy said, "*I will buy a cornet!*" "Fine," I said. But both of us were unmindful of the fact that at this time of need the school is calling for two pianos for practice use. Miss Hansen writes: "They should be of standard make with copper wires, to resist the Japanese climate. A poor piano is useless out there, as we have found out to our sorrow." A good piano will cost at least \$500. If purchased here, transportation charges must also be taken into account. Then

the school also needs three organs; any well built make will do. I understand there is no duty on instruments for school use. You know our missionaries are always modest in their demands, so in addition here are needs "desirable, but not absolutely necessary": pipe organ for chapel; grand piano for chapel; upright piano for gymnasium, and two more organs for practice.

Who will be the first enthusiastic lover of music to come forward with the offer to pay for one of these much-needed instruments?

## What the World's Sunday School Convention Did for Japan

THE Japan *Evangelist* calls its November issue the Sunday School Convention number. It states that the Convention of the World's Sunday School Association in Tokyo marks the close of an epoch or period of history of the Church in Japan. In the country districts and in the official mind there has hitherto been an attitude of suspicion and opposition. To be a Christian was, for an official, a barrier to advancement, and



many families were almost inaccessible to the message of Christ. No longer will it be possible for men to oppose Christianity as disloyal to the State. Barriers will be broken down in the most conservative minds. Christianity will exist in a new atmosphere. The editorial closes with this statement: "The Mission body in Japan has gained a great deal from the convention and those whom they have had the privilege to entertain and hear. Its influence will live long among us and we can simply and sincerely say that we thank God for it."

Rev. H. W. Myers, D. D., of Kobe, a missionary of the Southern Presbyterian Church, says: "The whole Convention was prevailed by a warm evangelical spirit. Two key-notes that were sounded again and again were Salvation through Christ and Christian Service as a Fruit of Salvation."

Rev. H. V. S. Peeke, D. D., of Tokyo, representing the Reformed Church in America, writes in the Japan *Evangelist*: "Today it is not rare that even in communities of Christian workers one is painfully conscious that there are many who are dangerously near denying the divinity of our Lord, but in this gathering sin was sin, the atoning Saviour a fully efficient Saviour. The glow of the glory of God's word was so luminous that it would have seemed trivial to have looked for what would correspond with sun-spots."

Rev. G. W. Fulton, D. D., a missionary of the Northern Presbyterian Church, Osaka, Japan, wrote at the conclusion of the Convention: "Without doubt I think it the biggest thing of a Christian sort that we have ever had in Japan. Its influence upon Japan has already been tremendous and I am convinced that this influence will continue to grow for a long time to come and that the final results of the Convention will be very far-reaching."

Rev. J. G. Dunlop, D. D., of the Baiko Jogakuin, Shimonoseki, Japan; a missionary of the Presbyterian Church U. S. A., sums up his impressions of the Convention in one word "Gratitude, and especially for the powerful demonstration of

the might and glory of the name of Jesus in the face of all opponents whether Japanese or Europeans in this land," and concludes by saying he is grateful for "the consequent encouragement given to the more inexperienced or timid Japanese Christians, for the new thrills of faith and pride and courage which they and discouraged missionaries as well have felt as the banner of His Cross has been lifted up so high in these October days."

Rev. J. C. Robertson, D. D., of Canadian Presbyterian Church, who was a delegate and speaker said, in an interview upon his return: "So far as the missionaries are concerned it brought a great uplift. It strengthened and encouraged them to see and hear this splendid body of men and women so boldly and joyfully proclaiming the Christian message. I have never heard the Gospel message, the essential Gospel message, given as definitely, as emphatically, as at Tokyo."

Rev. Henry E. Dosker, D. D., LL. D., of the Southern Presbyterian Church and professor in the Louisville Theological Seminary, writes in the *Christian Observer*: "I would not have missed those meetings for anything! Let me say that oratory counted for little in that Convention. It was the dynamic of the meeting that counted. Not one false note was sounded in all that program. The speakers without exception stood for the old fundamentals. The Inspiration and Integrity of the Holy Scriptures, the Trinity, the Virgin Birth and Divinity of Christ the absolute need of Atonement, the actuality and historicity of the resurrection of Christ, of His Ascension and of the blessed hope of his return in glorious majesty."

Rev. W. E. Lampe, Ph. D., Secretary of the Forward Movement of the Reformed Church in the United States, who had been a missionary in Japan, stated: "Missionaries and Japanese Christian workers were very greatly encouraged. Some of these men and women who have spent many years in Japan, and whose judgment I respect, said that the Convention was more helpful than any other single event or piece of Christian work

during the last ten years, or twenty years, if not in the history of Christian missionary work in Japan."

"The Convention certainly prepared the way of the Lord in Japan," wrote Rev. Charles W. Brewbaker, Ph. D., General Secretary of the Sunday School Board of the United Brethren in Christ, in a letter to Frank L. Brown, LL. D., General Secretary of the World's Sunday School Association. Dr. Brewbaker was able to visit all of the missionaries of his denomination in Japan while he was in that country. Bishop W. R. Lambuth, of the Methodist Church South, said that the Convention was the greatest that he had ever attended.

### Sunday School Convention Delegates Around the World

Rev. and Mrs. Edward F. Evemeyer, of our Church, are among the delegates to the World's Sunday School Convention in the Far East who are returning to America by way of the Near East. About forty in this group have just completed their detour in India, and will reach Port Said, Egypt, on January 6th. Arrangements have been completed by Rev. Stephen Trowbridge, Sunday School Secretary for Moslem Lands, to hold one day conferences, using the delegates as speakers, in Assiut on Jan. 11, in Cairo on the 14th and in Jerusalem on the 20th. Other special meetings may be arranged at Port Said or Alexandria when the delegates are arriving or leaving the country. This tour group is headed by W. G. Landes, Secretary of the Pennsylvania Sabbath School Association. He and the accompanying delegates have been holding similar meetings in Korea, China, Singapore, India and Colombo.

The Sunday School workers in Egypt were greatly disappointed when they found that it was impossible for the two delegates appointed in Egypt to go to the Tokyo Convention to obtain passage on any steamer that would get them to Japan before the opening day of the Convention. Every effort has been made for

months to obtain bookings but the overcrowded conditions of travel prevented. Now the convention will be brought to them.

### In the School of Affliction

THE one family in our Japan Mission that has been in the school of affliction for months during the year 1920 is that of our devoted and efficient missionary, Dr. Christopher Noss, at Wakamatsu. It is truly wonderful how the Divine Healer has brought this family through an alarming sickness. Both Dr. and Mrs. Noss were at death's door and two of their dear children with typhoid fever, but the Lord kept watch



MRS. M. OYAMADA, LITTLE SON ABE,  
DR. D. B. SCHNEDER.

(The above picture was taken along Columbia River Highway last August by Dr. Oyamada, North Japan College graduate and popular dentist of Portland, Oregon.)

over them, and to Him, the faithful physicians and nurses and the unfailing ministries of our missionaries we give thanks for their recovery.

It is in the darkness that the true Christian's light shines the brightest. During the critical illness of Dr. Noss in St. Luke's Hospital, Tokyo, he composed a hymn that Mrs. Noss wrote down and which is worth keeping. It can be sung to the tune of "All Thro' the Night." The words are as follows:

Wait, my soul, let not faith waver,  
 God is great and good.  
 Pain increasing find thee braver,  
 God is great and good.  
 Makes thee fit for better uses,  
 Heats the iron, with blows reduces,  
 From the rust thy metal looses  
 God is great and good.

Wake, my soul, with joy confessing  
 God is great and good.  
 Through affliction comes the blessing  
 God is great and good.  
 Hear, O Lord, this hymn as token  
 Of the love so feebly spoken,  
 Keep my loyalty unbroken,  
 Thou art great and good.

### Progress Made at the Shenchow Station

Political unrest and the country districts being overrun by robber bands has interfered very much with our work. Under Mr. Beck's direction last summer and early autumn considerable Colportage work was done by native helpers.

In November, 1919, the writer accompanied Rev. Mr. Bucher on an itinerating trip through part of the district. In April, 1920, the chairman accompanied by Dr. Thompson made nearly a three weeks' trip in which we visited all our out stations. On more than half this journey, we had to be escorted by soldiers as a guard against robbers. Throughout our entire District opium is being raised, sold and smoked openly and more largely than has been done any year since my arrival in China.

During the year the work has gone on

in all the out stations, though little could be done in towns nearby because of robbers. Ten persons were baptised in the out stations.

During the year there were forty-eight persons baptised and received into the church. Twenty-one of them were boys from the Eastview Schools and seven were girls from our Girls' School.

A new Street Chapel has been opened in the eastern part of Shenchow, outside the city wall. Several weekly preaching places are conducted outside the city. Houses are rented and work is being opened up in Danchi, Kienchow and Liang Shui Dzing.

The China for Christ Movement has been a blessing to our people and we hope it may prove such to the people of the city. In March a union organization of the members of the Evangelical Mission church and our Shenchow church members was affected. The main efforts put forth have been in the way of street preaching four nights a week. Also some preaching has been done in homes where invited. The city was divided into six sections and the workers into six groups. Each group works a section a month, then changes to another section. The purpose and desire of the organization is to *bring the Gospel to the attention of every person in Shenchow* within the six months' campaign. House to house visitation will be done a little later and an effort made to enroll people in enquirers' classes. Rain and political unrest has interfered to some extent, but many of our people have shown real interest in the work.

WARD HARTMAN.

### Sunday School Work in Japan

ELMER H. ZAUGG, PH. D.

ANY of the thoughtful leaders of the world have come to believe that religious education is an absolute necessity for the solution of the world's problems today. And the reason for the rise of such a conviction is not hard to see. If the problems facing us today, no matter whether they are economic, social, moral, or political, are to be solved properly, they can only be thus



solved by men of a high type of character, by men who are possessed of the highest ideals of life, by men who have faith in God and their fellowmen. And the aim of religious education is to produce just such men.

Modern psychology asserts that every child born into the world is endowed with certain religious instincts in embryo. These instincts are the capacity to trust, to love, to be loyal, to decide what is right and what is wrong, etc., to mention only a few. If these instincts remain undeveloped, no personality will become strong and noble. It is only as these instincts are properly stimulated and nourished, that character grows. And we believe that no one with these instincts stultified can add much to the solution of the world's problems. Religious education aims to develop these instinctive elements in the human personality, and that is why so much importance has come to be attached to this subject within recent years.

If I might be permitted to illustrate the above statement, I would simply call your attention to the large number of international complications and labor troubles that have arisen in the past for no other reason than that the persons dealing with the situations involved did not possess a sense of justice or were filled with a spirit of distrust.

Now the Sunday School is merely one

of the institutions, though an important one, which endeavors to educate people religiously. The home, the playground, the church, the office, the factory, the public school, etc., are all places where consciously or unconsciously the work of religious education is carried on. Sometimes the influence of these places is for the better, sometimes for the worse, in developing the religious instincts, but they all have their influence, nevertheless, in creating a religious atmosphere and in strengthening or weakening the character. The Sunday School endeavors by a conscious effort to instill in the hearts of the pupils a desire and conviction to live according to the high ideals of the Christian religion as they are found in the Bible and other Christian literature, and in the lives of earnest Christians living today. And it has become a great power in the religious development of mankind. Grown-ups in days gone by laughed at the Sunday School and joked about the Sunday School scholar, but that day is past. Many of these grown-ups are today going to the Sunday School themselves. The Sunday School has grown to such an extent that it is worldwide in its scope, and even the followers of non-Christian religions have come to realize its merits and are imitating its methods and work.

And here I would like to take this occasion to answer a criticism often made



YOUNG PEOPLE'S DEPARTMENT OF NIBANCHO SUNDAY SCHOOL, SENDAI, JAPAN.



against the Sunday School, viz., that it engenders a spirit of disloyalty in the minds of its pupils. I have been connected with Sunday School work nearly all my life, both in my native land and in Japan, and I know that this criticism is very unjust. Wherever the Sunday School goes, it respects the flag of the country in which it works. It teaches obedience to God, to parents, and to rulers. It aims to make people helpful and unselfish in their relations with others. It tries to get people to work for the sake of others, for parents, for neighbors, for fellow nationals, for mankind everywhere. Do you think such teaching makes harmful and disloyal citizens? When the United States entered the European War in 1917 there were no more patriotic supporters of the Government than the Sunday School scholars. In fact, if they are once convinced of the justice of a cause, the Sunday School scholars of the world can be counted on as its most loyal supporters.

The Sunday Schools in Japan are still comparatively few and imperfectly organized, but the number and quality are improving with rapid strides. There are at present about 2,500 schools with an attendance of about 150,000 pupils. No one can estimate the influence for good which these schools exert upon the character, the thought-life, and the moral ideals of the people in Japan. It is impossible to have 150,000 people given religious instruction and training every week without a deep impress being made upon their lives and through them upon society at large. And we believe that the Sunday School will become one of the forces that will make Japan great for her strong and noble personalities.

The Sunday Schools of Japan are generally divided into two classes: the *kogisho* school and the church school. In the former the organization is very simple. One or two teachers teach the children hymns and songs, and give them instruction, chiefly through stories and pictures, in the simple spiritual and moral truths of the Christian religion. In the

church school we find the school divided into departments, and the pupils graded according to age. Generally there is a Kindergarten Department, a Primary Department, a Young People's Department, and an Adult Department. Sometimes there is even a Cradle Roll Department which enrolls the infants of the community as prospective students. Teachers are provided for each class and grade of students, and regular courses of study are pursued. The teachers have regular meetings to conduct the business of the school and to consult about their work. School officers, such as a superintendent, a registrar, a secretary, a treasurer, and a musical director, are appointed and perform the duties usually falling to their offices. There is more or less of equipment in the form of maps, charts, blackboards, pictures, etc. As a whole these schools are conducted in much the same way as the large Sunday Schools in Western lands.

So far as my experience goes, there are three improvements which need very much to be made in our Sunday Schools here. We need first of all proper buildings. An ordinary church auditorium is not suitable for a school. Then we need more literature for the use of both teachers and pupils. There are very few good courses of study for the Sunday School in the Japanese language. And in the third place, we need more teachers. For this purpose teacher training classes should be organized in every Sunday School, or in every Theological School.

For effecting these improvements much money and the services of many consecrated people will be necessary. Our hopes are that as a result of the World's Sunday School Convention a great interest in Sunday School work will be aroused in this country, so that men and women will rally to the support of this enterprise, which, as I have indicated above, is fraught with such great significance for the religious development of the people.

*Sendai, Japan.*

# Home Missions

CHARLES E. SCHAEFFER, EDITOR



REV. A. C. WHITMER.

## The Death of Rev. A. C. Whitmer

THE Board of Home Missions has lost one of its ablest and most consecrated workers in the death of Superintendent Whitmer, which occurred at his home at Waynesboro, Pa., on Wednesday evening, December 8th. Brother Whitmer was Superintendent of Home Missions from 1886 to 1914, when he became Superintendent Emeritus. With his death there passed from amongst us one of God's true noblemen, a spirit of the finest sort. Throughout the whole Church and in other communions there is a feeling of loss and a sense of sincere sorrow. He was widely and favorably known—a man greatly beloved and honored wherever he went. His fine personality, his honest countenance, beaming with intelligence and sparkling with wit, made him the centre of attraction in every circle. He was a man of sterling worth, a strong preacher, and a true friend. He was a great executive, a mas-

ter of details, a man of clear judgment and of positive views.

He was born near Greencastle, Pa., the son of Peter and Mary Whitmer, June 7th, 1837. He prepared for college at Mercersburg and at Mechanicsburg, and was graduated from Franklin and Marshall College, Lancaster, July, 1859 (he was historian of his class since 1874), and from the theological seminary at Mercersburg in 1862. He was licensed by the Eastern Synod, at Chambersburg, in October of the same year. From October, 1862, to August, 1863, he edited the *Mercersburg Journal*. He was ordained to the holy ministry December 11th, 1863, at Martinsburg, Pa., by a committee of Mercersburg Classis, consisting of Revs. William M. Deatrick, N. E. Gilds and Cyrus Cort.

His several pastorates were as follows: Martinsburg, Pa., nearly five years; Altoona, July, 1868, to April, 1879; Mifflinburg, April, 1879, to January, 1886. He was elected Superintendent of Home Missions in October, 1885. He entered upon his office January 1st, 1886. For twenty years he made his home in Lancaster, and since 1906 resided in Waynesboro. He was a member of the Board of Foreign Missions from 1884 to 1890.

He had been a contributor to all the Church papers. He edited *The Child's Treasury* from 1867 to 1881. During these same years he edited *The Reformed Church Almanac*. He was also the editor of *The Reformed Missionary Herald*, the monthly organ of the Board of Missions at that time, from 1886 to 1890, inclusive, when it was merged into *The Missionary Guardian*, of which he was the general editor until the end of its publication, July, 1896.

He was the author of the following books: "Catechism on Sacred Geogra-

phy" (1867); "Child's Catechism on the Bible" (1868); "Notes on the Heidelberg Catechism" (1879); "Confirmation: A Tract for Catechumens" (1879); "One Hundred and Fifty Years of Home Missionary Activity" (1897); and half a dozen tracts on "Our Church-building Funds." He is the author also of the following tracts: "Table Prayer," "Forty Years in Forty Minutes," and "The Reformation." He also prepared the first Christmas service for the Publication Board. In 1909 he published "Honor the Lord With Thy Substance," a book of 183 pages, on the general subject of giving.

Superintendent Whitmer lived his life into the work of Home Missions. While in a quiet pastorate at Mifflinburg, Pa., the voice of the Master came to him and called him to this larger service to which he gave himself with a degree of unselfishness and a devotion which was beautiful and effective. In 1886, when he entered upon the office of Superintendent of Home Missions, under the Tri-Synodic Board, comprising the Eastern Synod, the Synod of the Potomac and the Pittsburgh Synod, he conceived the idea of the Church-building Funds. So carefully did he work out this plan that when it was presented at the Synods in the fall of that year, no material change was made, and even to this day the plan is substantially in vogue as he formulated it at that time. These Funds have grown far beyond Brother Whitmer's most sanguine expectations, for today we have 761, aggregating \$513,259.93. This phase of Home Mission work enabled the Board to extend its help to needy Missions in the erection of suitable buildings and has thus been a most valuable part of the Home Mission program.

Brother Whitmer was a man of large, warm, sympathetic heart. "Little children plucked his coat, the old man's smile to share." He was the welcome guest in many homes and wherever he went he left a blessing and a benediction behind.

The last meeting of the Board which

he attended was in Philadelphia on October 26th, 1920.

The funeral services took place from the home of his daughter, Mrs. J. Allen Fuss, Waynesboro, Pa., on Friday afternoon, December 10th, and were continued in St. Paul's Reformed Church, where they were in charge of his lifelong friend, Rev. F. F. Bahner, D. D., who also delivered a brief eulogy. The sermon was delivered by Rev. Charles E. Schaeffer, D. D., the General Secretary of the Board of Home Missions. The Board was represented by Dr. Schaeffer, Dr. J. Harvey Mickley, Dr. I. Calvin Fisher, Dr. D. A. Souders, Rev. James M. Mullan and Treasurer J. S. Wise.

It would be difficult to appraise the services of such a good and great man in the Church. "He being dead yet speaketh." He lives in the work which he wrought, in the memory of his friends, in the influence which he wielded, and he lives with the redeemed in the spirit world. There remain his two children, Professor T. Carl Whitmer, of Pittsburgh, and Mrs. J. Allen Fuss, of Waynesboro, Pa., and also two grandchildren, who were the joy and delight of his old years.

"What needs there the praise of the love-written record,

The name and the epitaph graved on the stone?

The things that we lived for, let them be the story,

And we but remembered by what we have done."

---

To Harry Emerson Fosdick was assigned the work of formulating a Christmas message which should be a message from the United Christian Church to new Americans who do not read the English language. The message has been put into 18 languages.



### Notes

Rev. F. W. Bald, pastor of the Trinity Mission, Detroit, Mich., gives a glowing account of the work accomplished. The Sunday School attendance has increased 35% and the church more than 100%. The church offering has increased about 500%. Although this congregation is small, its offering for Home Mission Day was \$25, and more than half of its Classical apportionment is paid.

\* \* \*

A number of the men belonging to St. Luke's Mission, Wilkes-Barre, Pa., of which Rev. H. A. Shiffer is pastor, installed a new steam heating plant. They did all the work themselves and in this way saved several hundred dollars for the congregation.

\* \* \*

Owing to bad working conditions in Akron, Ohio, practically a third of the Hungarian people of our Mission there have left for other places of work or have gone back to Hungary. Missionary Arpad Bakay has been in active co-operation with the employment bureau of the city, finding employment for those out of work.

\* \* \*

"'A notable November' is the verdict of our people. Thirty of the folks themselves made 96 calls, and the pastor almost as many. Our aim now is for a 'Decisive December'. I am most happy in the work, even without a house and home," so writes our new missionary, Rev. Ellis S. Hay, of Grace Reformed Church, Toledo, Ohio.

\* \* \*

Rev. John K. Wetzal, pastor of St. Paul's Mission, Juniata, Pa., reports as follows: "St. Paul's Junior congregation now enrolls a membership of 100 boys and girls. They are selling 300 special edition Christian Life Calendars displaying a splendid picture of the church and parsonage. They will devote the profits to the purchase of a Bausch and Lomb Model "C" Balopticon, which they will

present to the Senior Congregation and Sunday School. Home Mission Day was observed with the program carried out in full. The offering amounted to \$25. In a special offering we contributed \$20, which, together with offerings from other churches in Altoona, goes to the purchase of a sorgum-making machine, presented to Nazareth Orphans' Home. We average 70% of the enrollment present at the Sunday School."

\* \* \*

The cornerstone of the new building for the Duquesne, Pa., Mission was laid on November 28th with appropriate services, at which the Rev. David Dunn, pastor of the church at Turtle Creek, Pa., gave a most excellent address. Cash and pledges to the amount of \$988.95 were received.

\* \* \*

A card from Rev. J. M. Johnson, our American missionary in Gary, Indiana, gives the following information: "My report for the month is most encouraging. We have had the largest attendance in all branches of our work since coming to Gary. The Sunday School has averaged over 100, while the church services have gone beyond that for both services. Sunday we will receive several new members by baptism and confirmation, and then I hope to set a pace to receive some each Sunday. Beginning the first of the year, cottage prayer meetings will begin and that followed with an intensive personal evangelism. The South Side Sunday School has grown wonderfully. The Home Mission Day offering from First Church is \$66, from South Side Sunday School \$7.45, and from 11th Avenue \$1.00."

\* \* \*

Mrs. Elizabeth Basso, for many years deaconess among the Hungarian people in East Chicago, Whiting and vicinity, has been transferred to Bridgeport, Conn., where she will work among the Hungarian people under the direction of Rev. Alex. Ludman.

Our Interior Synod deaconess, Miss Myra Noll, who has been doing such splendid work among the Italians in Chicago, Ill., has been seriously ill with diphtheria, but is now on the road to recovery.



REFORMED CHURCH AT McADOO, PA.

The Reformed Church at McAdoo, Penna., was enrolled as a Mission at the October meeting of the Board, and the Rev. C. E. Correll commissioned as pastor. This is the only Protestant church in a town of 3,500 people.

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Live Christ!—and all thy life shall be  
A sweet uplifting ministry,  
A sowing of thy fair white seeds  
That fruit through all eternity.

—JOHN OXENHAM.

## Race Relations

A new bulletin for pastors on Race Relations has been issued by the Home Missions Council. Unlike most Bulletins it is an unusual compilation of facts concerning Negro Migrations, Facts of Violence, The Effects upon Negroes, The Christian Conscience of Chicago, The World War and its Effects, Negroes Who Have Made Good, The New Negro, What Denominations are Doing, National Remedies, Better Church Life and What Can Northern Christians Do? These facts will be of great service to every pastor who accepts the challenge of today to help remedy existing racial evils. The publication of this Bulletin is based on the realization that the most fundamental task in Christian Americanization is the attainment of great common ideals of life and character among the varied peoples of this country and the promotion of a spirit of genuine brotherhood through all classes and races in our land. Historically, numerically, strategically the Christian relations of the colored and white people of this country is of first importance so far as Christian America is concerned. Colored and white must live, work, worship and be happy together in the same communities, not merely in the South, but throughout our country. Mutual respect, cordial co-operation, Christian treatment must characterize all interracial concerns. Only the program and spirit of Christ, interpreted through the Church and its leaders, is sufficient for this task. It is the purpose of this Bulletin to aid pastors and Christian leaders in the challenging duty of this day of reconstruction for making America more Christian, in the mutual sharing by white and colored people of the ideals, principles and character of our common American life. Copies of this Bulletin and information concerning it may be obtained from the Home Mission Board which is being provided with them by the Home Missions Council.



### The Negro's Patience

The patience of the Negro is a national asset. Go back over the three hundred years of the race in this land of America. Has it been a history of insurrection? Far from it. Was there not cause? Was fear the restraining element? No, a thousand times, no. It was chiefly the patience of the slave, not that of a people. In recalling his own experience with Negro troops in the Civil War, Thomas W. Higginson wrote: "I often ask myself why it was that, with this capacity for daring and endurance, the Negroes had not kept the land in a perpetual flame of insurrection. The answer was to be found in the peculiar temperament of the race, in their religious faith, and in the habit of patience the centuries had fortified." Shall not impatient, hasty America, the country of Americanitis, in taking its account of stock, place on the credit side this inexhaustible resource? With millions of people multiplying, wealth accumulating, life on all hands becoming more complex and miscellaneous, the Negroes themselves extending their habitations to all parts of the land, let us thank God and take courage for this fact of patience.—RODNEY W. ROUNDY, *Associate Secretary, Home Missions Council.*

### The Negro's Progress in Business

The Negro's commercial progress has been remarkable. Increasing numbers of his race have shown unshakable evidence of that soundest principle of American business success—thrift. In 1866 the Negroes of the country North and South owned 12,000 houses, operated 20,000 farms, conducted 2,100 businesses and had \$20,000,000 of accumulated wealth. Fifty years later the number of homes owned had increased to 600,000, one out of every four, the operated farms to 981,000, the number of businesses to 45,000 and the accumulated wealth to \$1,110,000,000. In 1867 four hundred negroes were engaged in about forty lines of business; in 1917 they were engaged in two hundred lines and had \$50,000,000 invested. Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was \$60,000; in 1916 it was \$21,500,000. For the same dates the valuation of church property increased from \$1,500,000 to \$76,000,000. Were the figures for increase along all lines for the last five years available, a much more marked contrast would appear.

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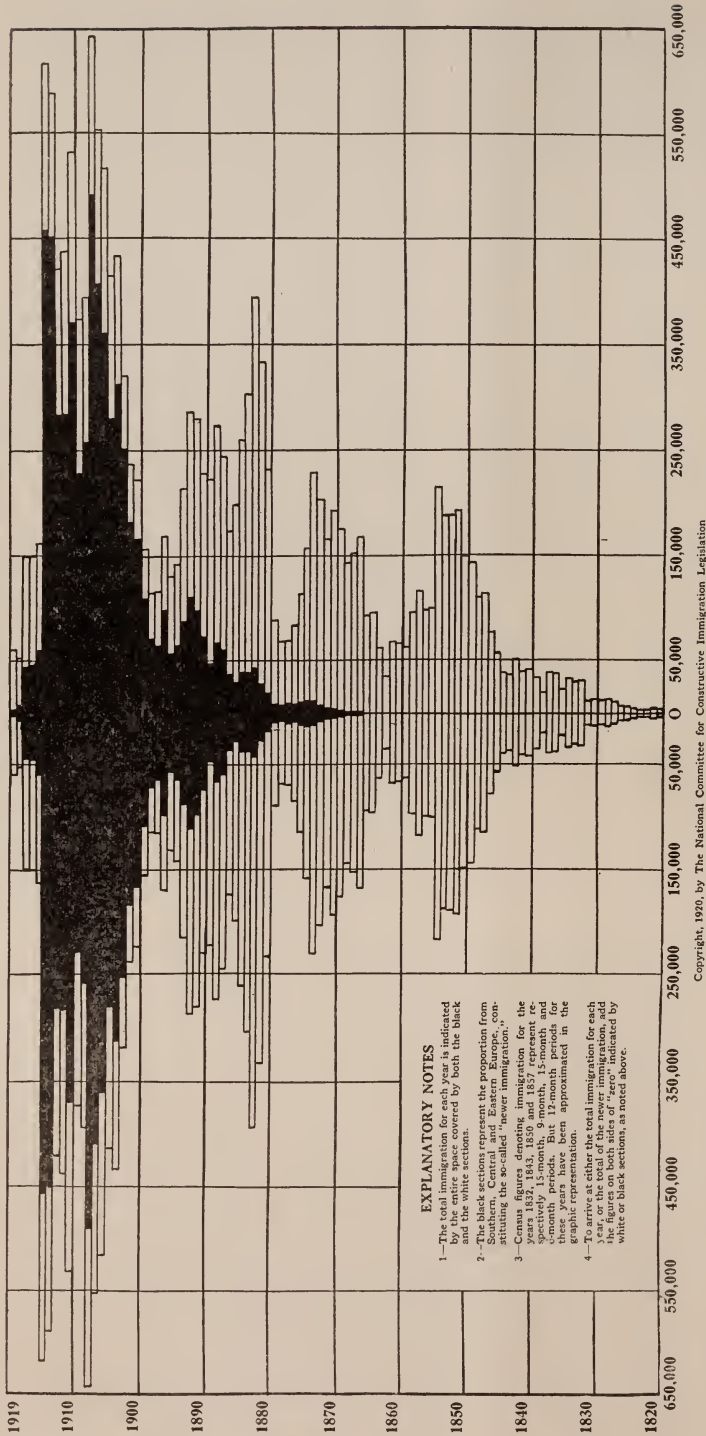
COLPORTEUR  
AMONG  
THE  
COLORED  
PEOPLE  
OF  
ALABAMA.

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# Sources of Immigration during one hundred years — 1820-1919

Black sections represent the proportion of immigration from Southern, Central and Eastern Europe



## Tides of Immigration

The flow of immigrants to this country, which was arrested by the war, has recently been resumed in increasing volume. The number arriving in April, 1920, was 40,135; in May, 47,935; in June, 58,823; in July, 66,021, and in August, 73,382. It is estimated that the

month of September will show at least 80,000. The largest number is of the Italian race. Then the nationalities represented are in the following order: Greeks, Syrians and Armenians, English, and Belgians. To meet these incoming multitudes, the Committee on Ports of Entry, which was formed several years ago by the Home Missions Council, and

now includes in its membership Catholics and Jews, as well as representatives of the Protestant denominations, has increased its missionary workers at Ellis Island from 7 to 15, and is prepared to give adequate assistance in welcoming, as the Church should do, the strangers who seek our shores.



### A Threelfold Passion of Christ

**I**N seeking to uncover the inner springs of the life of Jesus, the master passions of His soul, I think we shall find these revealed in His prayers quite as much as in His precepts; in His hours of solitude with the Father as well as in those of social fellowship with His disciples. Prayer always reveals the secret depths of the soul, especially if this be private prayer. So that if we would catch the master currents of Jesus' life we need to follow Him into those lonely retreats on the mountain or by the sea or in the garden where none but God is near and where He lays open before the Father the inmost stirrings of His soul.

In none of these prayer scenes of the Master does this full-tide passion of His soul come more fully and more clearly to view than in that high-priestly prayer of His before His crucifixion on Calvary. Doubtless many elements of His soul are laid bare for us in this prayer, but there are three to which I wish to direct especial attention.

*First. A Passion for Universality.* The atmosphere and temper of His day were provincial, peculiar, preferred. The very race from whose loins He sprang was a narrow, prejudiced, bigoted race. They interpreted the range of the promise of the Old Testament as being confined to themselves and their fathers. They had contracted views of religion and of salvation. They were bound by geographical, racial, and national limitations. Once in a while one of their great prophets would speak forth a universal message, which, however, did not take deep root nor find ready response in the mass of the people. Now into the midst of this provincial circle Jesus flings His programme of universality and pronounced His passion for the world. "Other sheep I have which are not of this fold. Them also I must bring and they shall hear My voice." "He is the light that lighteth every man that cometh into the world." "He is the light of the world." It is "whosoever" that believeth should not perish. "And I, if I be lifted up

from the earth, will draw all men unto Myself." He says that "they shall come from the East and the West and the North and the South and shall sit down with Abraham and Isaac and Jacob in the Kingdom of God." Herein lies the great missionary challenge. The gospel is for all men, and the leading Apostle takes up the strain and says that he is "not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believeth." Another of His apostles announced that "God hath made of one blood all nations for to dwell on the face of the earth," and that "God is no respecter of persons"; that "He is the Father of our Lord Jesus Christ of Whom the whole family in heaven and earth is named." This passion for universality was rooted in a new and enlarged conception of God and in a fresh evaluation of man. The God and Father of our Lord Jesus Christ was not a tribal God, but "Our Father," and whosoever would take that name upon his lips in honest confession of heart, would be included in the great social fellowship expressed by the word "our." So the aims and purposes of Jesus were not parochial or provincial. They were world-wide, universal. He came to break down the barriers which prejudices had set up. He established a new brotherhood among men which was world-wide and included whosoever would acknowledge Him out of every nation and kindred and tongue and tribe.

*Second. A Passion for Unity.* He prayed the Father that "they all might be one." His ideal was that there might be one fold and one shepherd. It was plain, however, that the type of unity which lay like a burden of desire on the heart of Jesus was not a unity of form, but of spirit, of will and of purpose. He was less concerned about uniformity than about unity of action. The type of union was that which exists between the Father and the Son, "that they may be one even as we are." "That they may all be one even as Thou, Father, art in me and I in Thee." In this unity there was no obscuration of individuality, no

eclipse of personality. There was room for the fullest and freest self-determination. The followers of Jesus need to come under the control of this passion for unity. The necessity for this appears in the many divisive factors operating in the world round about us. The forces of society, of business, of industry, of politics, are divisive in their influence and character. Some of these divisive elements are rooted in the intellect, the feeling, and the will of man. Over against this stands the great passion of Jesus for reconciliation; first, between man and God, and then between man and man, and in an ever-widening circle between group and group, between the capitalist and the laborer, between the governor and those governed; between different camps of the army of our Lord; between Catholic and Protestant, between Calvinist and Arminian. All of them need to be brought into the unity of the spirit which is the bond of peace. This was the burning desire of Jesus and He will not see of the travail of His soul and be satisfied until all His dispersed and wandering sheep shall be brought together into one great body.

*Third. A Passion for Utility.* What an overmastering passion this was in the experience of Jesus! He rejoiced that of those committed unto Him none were "lost save the son of perdition." He announced Himself as "the Son of Man Who came to seek and to save that which was lost." He gave specific command, "Let nothing be lost." He was the great conserver. He would not tolerate the wasted life, the wasted emotion, the misdirected effort. Read this prayer once more and see how zealous He was in making sure with the Father that He accomplished the work which had been given Him to do. This passion for utility was begotten by a feeling of fidelity to His task and mission in the world. He came not to destroy, but to fulfill. He saw value in everything and one of His chief purposes was to uncover that essential worth and put to full use the faculties of humanity. He had a passion to put everything to use. The very law of the

universe to which He conformed is that if a thing is not put to use it is removed. He illustrated this in the parable of the talents, and exemplified it in His dealings with His fellowmen.

As members of His body, are we sharing His passion and purpose? Are our interests, is our vision and is our program for His body universal and worldwide? Are we ready to overleap racial and national prejudices and are our sympathies international, unselfish, worldwide? Do we have a consuming zeal for unity or are we content each of us to go forth by ourselves seeking to make the world better without a conscious relation to those engaged in a like enterprise? Are we not all members one of another, and can we not lock hearts and hands in a common task for our common Lord? Do we have a constraining love for utility? This passion for utility must not supplant the passion for idealism, and we must not judge the validity of our endeavors by the tangible results which a high grade of efficiency may produce. But let us learn to abhor waste, whether it is in emotion, in feelings or aims or ambitions, whether it is in the realm of the material, the ethical, or the spiritual, and let us find a new appraisal in every effort that is put forth for Christ and His Kingdom and set a fresh value on every life.—*Substance of a "Meditation" delivered before Federal Council, Boston, Mass., by Rev. Charles E. Schaeffer, D. D.*

Sunday, November 14th, was observed as Home Mission Day by the Hungarian Congregation at Bridgeport, Conn., of which Rev. Alex. Ludman is the pastor, with a special service in the morning and an entertainment by the Sunday School in the evening. This entertainment was in the form of "A Missionary Exercise with Music" entitled, "Lovest Thou Me?", prepared by Mr. C. Harold Lowden. A picture of these bright young Hungarian people who took part is shown in this issue of the OUTLOOK OF MISSIONS. The Home Mission Day Offering amounted to seventy-one dollars and thirty cents.





YOUNG PEOPLE OF THE HUNGARIAN REFORMED SUNDAY SCHOOL, BRIDGEPORT, CONN., PARTICIPANTS IN MISSIONARY ENTERTAINMENT.

### Observations of the Treasurer

J. S. WISE.

**E**ITHER get on or get off," yelled the conductor last night while I was seated in a Fifteenth Street trolley car on my way to Broad Street Station. I was in a meditative frame of mind. I had just left home and was hurrying to the station to take a night train. My dear friend and fellow worker, Dr. A. C. Whitmer, had just responded to the call of the Master to "come up higher," and I was on my way to join with many others in paying my last respects. My sad thoughts, mingled with many pleasant memories, were interrupted by the philosophic injunction of the conductor to "either get on or get off." He was addressing the crowds who were jostling and pushing each other in the vain endeavor to board the already overcrowded car. At every street corner there was a similar experience and my trip to the station was considerably delayed because so many people persisted in jamming the doorway. So long as they were neither "on nor off," the car was not permitted to proceed.

Oh, the inconveniences occasioned by many of us in our endeavors to "get on"! Like sheep following a leader, we push and jostle each other, ever striving to occupy places already filled. The conductor appeals, "Move up front, please!" But one person in the whole car responds. There is still some room "up front."

Dr. Whitmer was one who, early in life, assumed his place, "got on," and patiently moved forward "up front," to a place that commanded the loving respect and reverence of all who knew him. He was a remarkable man—a man of faith and vision; one who builded well and whose foundations were sure. Thirty-four years of his well-rounded life were devoted to the cause of Home Missions. In that long period he always rejoiced in the great progress of the work. His counsel was valuable and appreciated, not only by the Board, but by the whole Church. Everywhere I went, during the last ten years, I came in contact with his friends, having frequent occasion to mention his name. They all loved him and delighted in speaking of his work and personality. No one, I am sure,

ever thought of the alternative, "get off," in his case. He was always *welcome* wherever he went. It was an honor to know him, and once you clasped his hand, he was the kind of man you would never forget. I can hardly realize that even now, while I am writing, I am on the way to attend his funeral. I thank God for having known him and pray that I may be guided day by day as I care for the numerous Church-building Funds, which Dr. Whitmer inspired, and which have grown to such proportions as to call forth the admiration and good-will of all our people. In the Church-building Funds the influence of his life will never end. He was a blessing to his friends, a blessing to his Church, and a blessing to the Board of Home Missions. God bless him!

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Some time ago I was asked by one of our ministers whether I did not think the OUTLOOK OF MISSIONS might be discontinued. He thought it an unnecessary expense. I told him that while, of course, the subscription price was not sufficient to pay the expense, nevertheless, I considered it a very good investment on the part of the Boards. No business thrives without advertising. The Boards of Home and Foreign Missions, through the OUTLOOK OF MISSIONS, have the best medium and greatest paying advertisement I know of. Since its publication, the interest in, as well as the incomes, of both Boards has been multiplied several fold.

If there was even the shadow of doubt in my mind as to its necessity, it was entirely dispelled at the recent meeting of the Woman's Classical Missionary Society in St. John's Reformed Church, Philadelphia. They conducted an open parliament for the discussion of the OUTLOOK OF MISSIONS. It was a revelation. The numerous expressions of helpfulness, inspiration and practical results attributed to the influence of the magazine convinced all present that "we could not do without it." If I ever had any shadow of doubt as to its necessity, it was entirely dispelled. No other paper

can take its place. May its influence continue and may the Woman's Missionary Society continue to promote its circulation with more zeal than ever.

### Book Reviews

*The Christian Adventure.* By A. Herbert Gray, D. D. Published by the Association Press, New York City. Price, \$1.25.

This is a little volume of 134 pages which has been compared by some reviewers to "The Jesus of History," by Glover. It is just such a book as will stimulate its readers to undertake the largest possible tasks for Jesus and His Kingdom. It constantly appeals to the heroic in Christianity. Its author spent eighteen months as Chaplain in the English Army and is also the author of "As Tommy Sees Us." The book is well worth reading and studying.

*The Great Church Awakes—Ideas and Studies Concerning Unity and Reunion.* By Edwin James Palmer, D. D., Bishop of Bombay. Published by Longmans, Green & Company, London and New York. Price, \$2.00.

This volume of 158 pages is regarded as the last word on the Church and Church Unity. It consists of two parts: The first, a series of ideas in which the present situation in regard to Church union, the outstanding realities in the effort, the reawakening of the Church and a new interpretation of the Church itself as the body of Christ are set forth. The second part consists of a series of studies on "The Ministry in the Primitive Church," "What a Bishop is For," "The Validity of the Sacraments," and "The Recognition of Ministries." The book is well worth studying and is a valuable contribution on the much discussed question of the reunion of Christendom.

*America and World Evangelization.* By Rev. J. C. Kunzmann, D. D., President of the Pacific Theological Seminary, formerly Superintendent of Home Missions of the Evangelical Lutheran Church. Published by the United Lutheran Publishing House, Philadelphia.

Dr. Kunzmann, in the preparation of this volume, has not only brought the Lutheran Church, but all the Home Mission activities in America, under obligation to him for this splendid array of Home Mission material. The author was well qualified to write on this subject, having devoted many years to the work of Home Missions, as Superintendent of this work in the Lutheran denomination. His conception of the task of Christianizing America is thoroughly modern and sane. He recognizes the work of Home Missions as the center of



American Christianity and the work of Foreign Missions as its circumference. The purpose of Christianizing America is that this nation may fulfill its world-wide mission among the nations of the world. The book is intended for Mission Study purposes and the helpful appendix giving outline and directions for the study of each chapter increases the value of the volume.

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*Community Programs for Co-operating Churches.* By Roy B. Guild. Published by the Association Press, New York City.

Here is a valuable manual of principles and methods intended for churches in a given community that are co-operating in a great task. Such features as Evangelism, Social Service, Religious Education, Missions, etc., are considered, and helpful suggestions are offered whereby a community can organize itself for effective work along these lines. Most of these plans and programs presented have been tested out in certain communities and this makes their value almost indispensable as a form along which other communities may function in co-operative effort.

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*With the Doughboy in France.* By Edward Hungerford. Published by The Macmillan Company, New York. Illustrated. Price, \$2.00 net.

There are few persons who will not find this a very human and absorbing story of a wonderful period of the world's history. It will appeal to many classes of readers; the doughboy himself will relish the reading of familiar incidents; and those who quietly worked in the Red Cross rooms at home will find full assurance of the real importance of their labors. Mr. Hungerford's tribute to the great army of the Red Cross is true and fine. One is shown the detail and efficiency of the organization; and the splendid spirit of the leaders and workers. The style of the book is so intimate and pleasing that it is enjoyed more as a romance than as the statement of facts. All who have worked for the Red Cross will feel prouder of their share in it as these pages are read.

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*The Passing Legions.* By George Buchanan Fife. Published by The Macmillan Company, New York. Illustrated. Price, \$2.00 net.

This book tells of how the American Red Cross met the American Army when they reached Great Britain on the way to France. This was a very important position, the army was in extreme need of cheer and aid just at

this point, and the Red Cross never once failed them. The description of the arrival of the first contingent gives one quite a thrill, and the same charm holds one until the last word has been read. It was a wonderful work, that of meeting and sustaining the soldiers who passed to and from the battle lines; it was splendidly done; and to know the entire history of the Red Cross one must know of this special phase of the work. Mr. Fife has written with an interesting thoroughness that is very informing. These books should be read. To be uninformed about the work of the Red Cross in all parts of the world during the Great War is to be uninformed indeed.

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*Jewels From the Orient.* By Lucy Scaman Bainbridge. Published by Fleming H. Revell Company, 158 Fifth Avenue, New York. Illustrated.

Mrs. Bainbridge has been an intelligent traveler in the Orient, and has had both eye and heart quite keen and sympathetic as she saw the lands where missionaries are at work. These short stories tell of interesting characters in India, Burmah, China and Japan. The author appreciates all that is picturesque in the Orient, and fills her pages with true local color. One catches many glimpses of things truly characteristic. Things that are unusual and different are made very entertaining. The work of the missionaries and its important results are shown by Mrs. Bainbridge. It is a good book for Mission Bands, Sunday Schools or general reading.

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### Women's Day of Prayer for Missions, February 18, 1921

The first united Day of Prayer for Missions for Women was observed last winter on the first Friday in Lent, the day set for its annual observance. A joint committee from the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions is now preparing the program for February 18, 1921, when the Day of Prayer will occur the coming year. Women are urged to reserve this date! Local committees should begin preparation as soon as possible, not forgetting to include provision for definite preparatory prayer. The program will very soon be obtainable at denominational headquarters. Interdenominational observance of this day is especially desirable.

MISSIONARY FINANCE

BOARD OF HOME MISSIONS  
General Fund Receipts for November

<i>Synods—</i>	1919.	1920.	<i>Increase.</i>	<i>Decrease.</i>
Eastern .....	\$7,841.79	\$10,161.15	\$2,319.36	.....
Potomac .....	3,546.08	2,465.04	.....	\$1,081.04
Ohio .....	2,364.89	2,115.98	.....	248.91
Pittsburgh .....	1,245.25	3,036.04	1,790.79	.....
Interior .....	278.20	175.00	.....	103.20
German of the East.....	706.01	437.41	.....	268.60
*Central .....	11.00	102.50	91.50	.....
*Northwest .....	10.00	.....	.....	10.00
*Southwest .....	.....	10.00	10.00	.....
†W. M. S. G. S. ....	.....	516.95	516.95	.....
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.....	117.00	294.44	177.44	.....
Net Receipts .....	\$16,120.22	\$19,314.51	\$4,906.04	\$1,711.75
		<i>Increase for the month.....</i>		3,194.29
				\$4,906.04

\*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$240.25 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS  
Comparative Receipts for November

<i>Synods.</i>	1919.			1920.			<i>Increase.</i>	<i>Decrease</i>
	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>	<i>Appt.</i>	<i>Specials.</i>	<i>Totals.</i>		
Eastern .....	\$7,951.20	\$1,207.97	\$9,159.17	\$9,521.56	\$481.35	\$10,002.91	\$843.74	.....
Ohio .....	1,996.89	752.50	2,749.39	2,406.56	1,446.58	3,853.14	1,103.75	.....
Northwest .....	369.13	89.00	458.13	329.89	58.00	387.89	.....	\$70.24
Pittsburgh .....	1,245.25	47.43	1,292.68	3,036.03	1,075.70	4,111.73	2,819.05	.....
Potomac .....	3,392.96	222.50	3,615.46	3,094.40	600.00	3,694.40	78.94	.....
German of East..	507.62	62.00	569.62	213.49	.....	213.49	.....	356.13
Central .....	866.47	104.25	970.72	689.40	841.52	1,530.92	560.20	.....
Interior .....	293.20	.....	293.20	175.00	15.00	190.00	.....	103.20
Southwest .....	133.58	159.50	293.08	513.96	10.00	523.96	230.88	.....
Bequests .....	.....	.....	.....	.....	.....	.....	.....	.....
Annuity Bonds...	.....	.....	.....	.....	.....	.....	.....	.....
W. M. S. G. S. ..	.....	1,367.00	1,367.00	.....	2,251.25	2,251.25	884.25	.....
Miscellaneous ...	.....	719.25	719.25	.....	11.00	11.00	.....	708.25
Totals.....	\$16,756.30	\$4,731.40	\$21,487.70	\$19,980.29	\$6,790.40	\$26,770.69	\$6,520.81	\$1,237.82
						<i>Net Increase, \$5,282.99</i>		

The Negro Press

There are four hundred Negro newspapers and periodicals in the land. This influence, largely for good, is being multiplied. Few of these publications are radical in appeal, none are really "red." The following from a Western paper with wide circulation in the South, well illustrates the loyal constructive quality of the editorial point of view: "We have never carried the red flag. We have never

thrown a bomb or wrecked a railroad. We have never betrayed the secrets of our government to the enemy. We have never joined in any bolshevik movement, and, what is more to the point, we never will. When we shoulder a gun, it will never be against our government. Are we then asking too much of the powers that be to throw the full protection of the law about us, and give us a man's chance?"

# Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

## Our Cover Page Design

The neat and appropriate design on the cover page of the January issue of the *OUTLOOK OF MISSIONS* will appear on the cover page of the Foreign Mission Day Service. It is the work of Miss Margaret Schneder, of New York City, daughter of Dr. and Mrs. D. B. Schneder, of Sendai, Japan. We feel very grateful to Miss Schneder for preparing this highly artistic drawing, and we know it will be appreciated by all our members.

## Latest News From Dr. Hoy

In a recent letter, Dr. William E. Hoy gives a new proof of the healing power in prayer. He writes: "I have had a remarkable experience recently with a sick Chinese, one of the church members in Yui Hsi. He was sick and could not sleep and grew exceedingly despondent. I had a talk with him and held prayers with him and his family. He then fell into a quiet and peaceful slumber and recovered in course of time from his illness. He now declares to all that prayer healed him. The man is a faithful witness for Christ.

"As I see the harvest field of our Yochow District in a new light and come in closer touch with the problems of this region, my soul cries out for more workers. This need is intensified by the death of Brother Reimert. Who will take his place? Aye, who can?"

## Director of Missionary Education

The Church will be glad to hear the good news of the election of Rev. Arthur V. Casselman, of Reading, Pa., as the new head of the Mission Study Department of the Boards of Home and Foreign Missions. He expects to take full charge of the work about April 1st. Mr. Casselman brings to this new field of service a very rare and rich experience, and

we predict great things along the lines of missionary education. This is one of the most important phases of the Church's activities, and the man who can lead the members into the green pastures of living missionary information will help to solve the problem of the evangelization of the world. The only barrier now to the speedy spreading of the gospel is the one great obstruction—the people do not know, or the people will not learn. We bid Mr. Casselman Godspeed in projecting plans that will make all the people willing to do what they can to usher in the Kingdom of God on the earth.

## The Captive Maid of Israel

This is the captivating title of the Foreign Mission Day Service for 1921. It should appeal with peculiar delight to old and young. The story of the healing of Naaman is one of the most thrilling in the Bible. There is a fine series of sermons in the chapter for the Lenten season. Pastors could use no texts more appropriate to bring home to the hearts of the people the need of cleansing from sin and, above all, the only fountain open for sin and uncleanness.

The Captive Maid was one of the first heralds of Foreign Missions in ancient times. We do not know her name, but from her character and conduct we may learn many helpful lessons. These may well form a part of the service. We would suggest that pastors preach on this interesting story at one of the services on Sunday, February 13. What a glorious work this little maid wrought, not only in the palace of Naaman, but also in the land of Israel! Such encouragement and reward God offers, in a far higher sense, to all who will do good unto men.



### Memorial Offerings

The year 1920 will go down in the history of our Foreign Mission work as the most tragic. We shall not rehearse the story, for it is too painful to tell. Never did the work cost so much in life to carry on, for we lost three precious lives. Never were so many of our noble missionaries so near to death's door. Never have the losses been so great in a single year. Yes, and we may *also* say that never has it been so expensive to meet the more immediate needs of our Missions in Japan and China.

In spite of the shadows on the fields, the light of heaven has shone more brightly into the hearts of our workers. They have been more fully experiencing the riches of grace in Christ Jesus, and we believe that all of them are the better for the bitter sufferings.

Shall we not, as a Church, perpetuate in some material form in Japan and China, the names of Vornholt, Reimert and Snyder? We owe it to them, and more especially to the people among whom they lived and died. How easy it will be for congregations and Sunday Schools to raise liberal offerings which the Board can set apart from a common to a sacred use, and thus erect memorials that shall be perpetual reminders of these heroic souls who did not count their lives dear unto themselves, but were willing to lay them down for the sake of the gospel. Let us do what we can, so that this that they have done may be spoken of for memorials of them.

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### Three Missionary Graves

**T**HREE missionary graves in one year on heathen soil! Surely this is food for solemn reflection. Especially when we think of the few workers we have and their vast and fruitful fields for sowing the seed of the gospel. Yes, our Church has been passing through a time of trial during 1920 in her work in Japan and China. But the Lord is not unmindful of us. He moves in a mysterious way His wonders to perform. His

will is being done in ways that are past finding out. Only as we keep the eye of faith fixed on Christ and on the completed program can we be assured that when that time comes we shall rejoice, and those who have gone before us shall also rejoice with us.

One of the rich compensations that comes to those at home who work for the spread of the Kingdom abroad is found in the fostering of a brighter faith by the missionaries when all seems dark to us. This has been the precious experience to me in all the years of my intimate fellowship with the work of our foreign missions. Usually the news of any sad overtakings of our missionaries reaches the Board by cable. Tense are the moments until the code words are written out. Imagine the shock of such a sudden message as the untimely passing from this life to her heavenly reward of Mary Vornholt; caused by a malignant form of diphtheria, after a brief service of only eighteen months in Japan, or of that other startling message of the tragic killing of William Reimert by a bandit soldier, after a faithful career of eighteen years in China, or of the recent sad death of Mrs. George Randolph Snyder at Shenchowfu. The heart can only be steady in times like these with the reassuring words: "Be still, and know that I am God, I will be exalted among the heathen."

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### The Martyr Age in Missions

**T**HE martyr age of Christians never passes. It is with us all the time.

Daily, men must make the supreme sacrifice for their Lord. And in no class of workers is the martyr-spirit more in evidence than in the hearts of the foreign missionaries who go forth to labor in the hard and difficult places of the world. They are the real heroes in the ranks of human welfare toilers. Former Ambassador Elkus to Turkey, in a recent address in New York, where he praised the work of the American College workers in Turkey, Armenia and other countries declared, "the mission-

aries who stuck to their posts were among the great heroes and heroines of the war."

What, then, is the secret of the heroic adventure in the life of the foreign missionary? We have to go to Calvary, the School of Love, and there contemplate the unveilings of redemptive grace. "For me to *live* is *Christ*, and to die is gain." This is the mark of the martyr engraven on the heart of every true missionary of the Cross. It is the program of Christ that the missionary adopts as his rule of life and conduct. He follows whithersoever the Lamb goeth.

What are the conditions laid down by Jesus for those who would be His true missionaries—the sent of God? Look for a moment at the group of men about Him. Not one in that little company of twelve had any rank of power, or culture, or wealth. Poor, lowly, despised fisherman! These were the men whom Jesus sent forth to preach the gospel in all the world. The test of discipleship was, and is now, "He that taketh not his Cross, and followeth after Me, is not worthy of Me." What a program for timid souls! How audacious for a stranger in Israel to lay down such an ironclad condition! That program has never been changed; the condition remains the same. We do well in these days of self-assertion and self-protection and self-aggrandisement to reaffirm this original program of the Master for us all. It is not by silence but by expression that we win. "Whosoever shall confess Me before men." It is not by drifting but by endurance that we win. "He that endureth unto the end shall be saved."

It is not by self-aggrandisement but by self-sacrifice that we win. "He that loseth his life shall find it." This was the program of our Lord *then* and it is His program *now*.

Someone has said, "Heroism is an obedience to a secret impulse of an individual's character." It is this impulse in the Christian heart that Jesus would cultivate in the hour of trial. The heroes of faith are they who have come out of

great tribulation, and have made white their garments in the blood of the Lamb. Life only becomes rich, and fertile, and influential when it becomes sacrificial. "Except a grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit."

What is true of the individual is equally true of the Church. The Church that would live must die. There can be no Olivet of sweet communion without its Calvary of sweat and blood. In order to live the Church must be missionary in spirit, working out her salvation by the ministries of her loyal sons and daughters—the bright stars in the crown of her rejoicing. The manifold grace of God can only be experienced by the Church in all its rich fullness when she proclaims it to the varied and manifold needs of the race. The evangel of Jesus is for all the world. Confine it to one tribe, or tongue, or clime, and you kill it. Take it to India, China and Japan; set it side by side with the teachings of the sages of these lands, and you will discover for your own souls a glow and a glory that will warm and illumine you in every hour of need. The lamp we hold out for others will shine more brightly for us.

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### A Trip to Tome

EARLY in April, I was one of a party which took an interesting trip to several of our mission stations to the north. The party was composed of Mrs. Faust, Misses Brick, Seymour and Black, of the Miyagi Girls' School, Prof. Ito, of our Theological Department, Dr. Moore and the writer. We left Sendai on the noon train Friday, and about four o'clock, reached the seaport town of Ishinomaki, after a very pleasant ride, part of which was on an odd little narrow-gauge railway, which seemed more likely a toy than a useful means of transportation. At Ishinomaki we were met by the pastor of the local church and one of the women evangelists, who conducted us to a beautiful park on the top

of a hill from which we had a wonderful view of the ocean.

From there we were taken to our hotel, which proved to be a rather attractive and commodious one situated on the bank of the river about which I shall speak later. Ere long supper was prepared, so we all sat down (on the floor) to our evening meal. I shall not go into details nor even try to describe that meal. Suffice it to say that several of us who are newcomers and consequently not very skillful with the chop-sticks, provided lots of good-natured merriment for the whole party. The bowls of soup persisted in upsetting, savory morsels frequently escaped the grasp of the chop-sticks, and many were the disappointments when an expected mouthful suddenly went astray before reaching its destination. But at last we completed the meal, having enjoyed both the food and the good time.

That evening we were due for a meeting at a little village called Watanoha, about three miles from Ishinomaki. So shortly after supper we prepared to start out. The only means of transportation proved to be a "basha" and this particular one was certainly an ingenious affair. It consisted of the body of a cast-off "flivver." In place of the engine, which had been removed, a sad-looking old horse had been substituted as motive force. The officials of the transportation company consisted of the "chauffeur" and his helper who ran ahead with a Japanese lantern and tried to pilot us over the rough country roads by means of the gentle rays of his light. There were eleven of us, all told, squeezed into the vehicle and the strength and patience of the old nag in pulling such a load over the stones and through the ruts was commendable. However, we were never certain at just what instant we might have the doubtful pleasure of being dumped into one of the many slimy rice-fields which lined both sides of the road. But Dame Fortune was with us and we finally reached the little village safe and sound, except for a general shaking up and a few minor bruises. Luckily everyone in the party was in a good mood, so

we had a lot of fun out of the experience.

We found the place of meeting to be a room in one of the Christian homes, as there is no chapel in Watanoha. The room, which holds about thirty-five people all sitting on the floor, of course, in true Japanese fashion, was soon filled and there were many outside who could not gain admission. Consequently the paper doors were removed and the people eagerly crowded around the opening so as to see and hear. Altogether I should say there whole service. There were all ages present, from old men and women to little children, but the majority were young adults. All however, were very quiet and attentive. The service was in charge of the pastor from Ishinomaki, Mr. Nakayama, and consisted of talks by Prof. Ito and Dr. Moore, some violin selections by Miss Brick and a hymn sung in Japanese by the ladies of our party. The audience seemed interested throughout and I am sure some were impressed with the message which they heard. Of course it is quite true that many of the people came out of mere curiosity, in order to see the foreigners and hear them speak, but we must make use of such means to gather our audiences at first. At the present time no regular services are held there, but it is our hope in the near future we can supply the earnest Christians of Watanoha with a chapel, a pastor and regular services.

It is needless to say that we foreigners enjoyed the service, but there was one distressing drawback to our happiness. You can easily guess what it was if you ever try to sit on your feet for two hours at a stretch. Such wriggling, squirming and twisting to find a little comfort! Luckily for most of us the agony is only temporary and in a few moments of freedom we can get all the kinks out of joints and muscles. But I am getting out of bounds, so will come back to my story. After the meeting we again entrusted our lives to the "basha" and in due time were deposited at the door of our hotel. As it was nearing midnight



we soon went to bed in real Japanese fashion which means that you do not go to bed at all but sleep on the floor. But I shall not enter into a description of how Japanese sleep or how foreigners sleep (or do not sleep) when following the customs of this country. It is enough to say that none of us slept much that night because we had to get up shortly after four in order to catch a boat going up the river.

It was a rather sleepy-looking bunch that crawled on board the queer little boat early that Saturday morning. But it was not long before the brightness of the day and the beauty of the river had everyone wide-awake and in good spirits. Now a few words about the vessel upon which we had taken passage. It was a small, clumsy craft, propelled by means of a gasoline engine, and was apparently used mostly for transporting freight with no particular accommodations for any venturesome passengers. The latter had to contract or expand according to the amount of freight. There was, however, a small cabin amidship about twelve feet long, six wide and five high. It presented a very gloomy and uninviting appearance and, to make matters worse, was half filled with baggage of all shapes and sizes. Into this stuffy little hole we all piled—piled is right, for the only way to get in was through a small, square opening in the side followed by a drop of several feet to the floor (no steps). To

climb in and out was enough to try the athletic prowess of the crowd. When once we were all inside we had visions of "The Black Hole of Calcutta." Somehow or other cabin life did not appeal to us. But undoubtedly Dr. Moore and the writer were most unfortunate, for both are nearly six feet in height and so were not entirely in unalloyed comfort in the five foot cabin. (This is only one of the many disadvantages of a fairly tall person in Japan.) The ladies in the party and several Japanese who were on board were a better fit.

However, as soon as our lunch breakfast was over—we had fortunately brought food along from home for the river trip—we climbed out of the dingy cabin and made seats for ourselves among the freight on the flat top of the boat. Here it was much more pleasant and we could enjoy the beautiful scenery. Every bend of the river opened new vistas of delight to the eye, for the Kitakami River, for such is its name, is one of the largest and most beautiful rivers in Japan. The day was wonderful, too, cheerful and bright. We stopped at five or six little villages on the thirty-mile trip and many of the country people came down to the boat-landings and gazed intently at us, for foreigners are still quite a curiosity in those parts. Between the stops we had many delightful glimpses of pleasant fields and quaint little thatched roof cottages, with occasionally a moun-



MISS CATHARINE L. NAU.

### Our New Missionaries

On December 11, 1920, Miss Nau and Miss Walborn sailed with Miss Lydia I. Lindsey for Japan and China. Miss Nau goes as teacher in Miyagi Girls' School, Sendai, and Miss Walborn will enter the Language School at Nanking, China.



MISS I. GRACE WALBORN.

tain raising its head majestically some miles away. In fact we were enjoying the beautiful scenery and the gently flowing river so much that ere we knew it the morning was gone and we were in sight of our destination, the odd little town of Tome (pronounced (To-may)).

It was about one o'clock when we reached the landing. Several of the Christians greeted us when we got off the boat and we went at once to the hotel. The afternoon we spent there enjoying the comforts of the quiet little place. After a short nap and some food we were ready for our evening meeting. It was held in our little chapel there, which was well filled. The service, which began at seven o'clock and lasted for two hours, partook of much the same nature as the one of the preceding evening. However, in addition to the speeches of Dr. Moore and Prof. Ito, Miss Brick also gave a little talk especially directed to the women. The audience was equally as attentive as the one at Watanoha. Some good seed was sown at that meeting, I am sure.

The next morning several of us took a walk up to the top of a high hill from which we could look down on Tome and the river. It proved to be a very interesting spot, for there we found a large shrine to which many people come to worship. After a short time we came down the hill and wended our way once more to the little chapel. When we reached it, Sunday School was in session and Dr. Moore was telling an interesting Bible story to an eager audience of sixty little Japanese youngsters. They were very quiet and were drinking in every word. Then Miss Brick played several violin selections for them and they were all wonderfully pleased. To us who were watching it was a very inspiring little scene. For we all realize that it is to the children of today that we must look for the spreading and strengthening of Christianity in the Japan of the future.

After the Sunday School we had a church service, at which time the holy communion was given to both the native Christians and to us foreigners. To me

this was a beautiful expression of the union of the two races in Christ. Prof. Ito delivered the sermon and Dr. Moore was in charge of the communion and also the baptism of two young men. There is an interesting story connected with the latter. The foremost Christian of the small band in Tome is a Mr. Hoshino, who is a teacher in the government middle school of that little town. Without the aid of a pastor (there being no one stationed at Tome now), regular services or a live church, this man has been increasing in his attempts to win others for Christ. He has formed a Bible class of ten young men and has been so earnest in his teaching that already four have decided to become Christians. Two of these were the ones baptized and received into church membership the Sunday we were there. In this way this earnest Christian has been carrying forward the glad tidings amid many discouragements and against great odds. This was to me the most impressive and encouraging feature of our trip. Here certainly there is a real Christian at work. Such a spirit is contagious and we all felt its cheering effect.

After the church service we hastened back to the hotel and, gathering together our bags, hurriedly went down to the landing and in a few moments found ourselves on the same boat on which we had come up the river the day before. Now, however, we were headed downstream. A small group of the faithful Christians came down to see us off, as is the custom in Japan. Remembering our experience of the previous day we wasted no time on the dungeon-cabin but at once climbed up on the "top deck" of the "liner" and deposited ourselves among the freight, avoiding, however, some kegs of fish which were standing unceremoniously about. The trip down the river, although somewhat cooler and in the face of a brisk wind, was very pleasant and, of course, being with the current we made much better time than on the preceding day. There were many old little sail boats going up the river and they looked quite picturesque as they moved



slowly along past us. Shortly after three we reached a little town called Kanomata where we disembarked (instead of going on to Ishinomaki) and took a train back to Sendai. We arrived at the familiar station about nine that evening, a rather bedraggled and tired bunch, but well pleased with our trip and what it meant to us.

ARTHUR D. SMITH.

*Sendai, Japan.*

### Dr. Lampe's Visit to North Japan

J. P. MOORE, D. D.

**I**N a previous article I spoke of his visit to one of our points in Miyagi field. In this I should like to make mention of one thing which I regard as one of the most important of many other important features, viz., the fact that he practically met all our workers, both teachers and evangelists. He made addresses before the teachers and students of both our schools, and had a conference with the members of our mission, telling us much about the work at the home base which was of an encouraging character.

But I wish more especially to refer to his meeting our church workers, our pastors and evangelists throughout the Tohoku. In Sendai, Morioka, Aomori, Yamagata, and Fukushima prefecture he met and had conferences with those who are on the very front of the "firing line." A day was fixed upon, and the workers were invited to meet at the most central place in each district, the mission paying their travel and necessary expenses; and in every case these men responded and were delighted to do so.

In these conferences he dwelt upon the Forward Movement, Stewardship, systematic giving, etc., setting before them higher and better ideals, giving them new ideas as to methods of church work, illustrated by what is being done by the American churches.

Fortunately the Synod of the Church of Christ in Japan adopted and recommended to the churches a five year program, called in Japanese, *Baika*, whose object is a twofold increase in member-

ship, workers, contributions, etc., during the next five years.

Dr. Lampe showed our workers how to go about doing it. Recently a committee composed of the standing committee of the Tohoku Classis, and the missionaries in charge of the different fields, started a "Forward Movement" which looks forward among other things to an every member canvass. If it had not been for Dr. Lampe's visit, and the conferences mentioned, I doubt whether this could have been done at this time. The writer feels much encouraged over the favorable outlook for more systematic and aggressive church work in the future immediately before us.

In passing I should like to add that the influence of the great World Sunday School Convention, so recently held in Tokyo, is already being felt as it regards our Church and Sunday School work. As another one has said: In a land where official action is the standard of public opinion no one can fail to see the deep significance of such a Christian meeting. The acceptance of gifts from the convention, such as the paintings of the pictures of the Emperor and Empress, the gifts of Mr. Wanamaker to all the members of the Imperial family, and the sending of the Imperial Chamberlain with a most gracious message from their Majesties, marks the close of a dispensation, the passing away of an old attitude of thought. No longer will it be possible for men to oppose Christianity as being disloyal to the State. Christianity will, henceforth, exist in a new atmosphere. Christians will be more free.

*Sendai, Japan.*

Sin and tragedy, we are sure, have no rights in His world, and they are here not to be endured but to be cast out and destroyed. When we come out as disciples into the presence of Jesus Christ, prepared to take Him as more modern than any teacher of today, we enter, therefore, a world of new discovery of God and man immeasurably more wonderful and beautiful than we have ever known.

—D. S. CAIRNS.

## Need of Workers in China

THE Chinese are more favorably disposed toward our Mission than ever. This is due to the extensive relief work which our missionaries have extended the suffering Chinese people during the last five years, while civil war has been raging between the North and the South. The thousands of refugees who found food and shelter in our Lakeside Compound early in 1918 for several weeks, and again in our Yochow City Compound the past summer, look at all lines of our missionary activity with new eyes.

Our missionaries say that the prospects of a spiritual awakening in Hunan Province have never before been so great and the responsibilities so overwhelming. "As true co-laborers with Christ, we dare not let these opportunities, which may not come again in our lifetime, go unheeded."

### EDUCATIONAL WORK.

For a number of years our educational institutions in China have been undermanned. At Huping College (Lakeside Schools) with a Grammar School, Middle School and College and nine Day Schools scattered over the Yochow District, with an attendance of over 700 students, there is a foreign faculty of four men on the field. In addition to their school duties, they perform a great part of the executive work of the entire Mission. Huping College needs a minimum faculty of eight men.

Eastview Schools, at Shenchowfu, have likewise been sorely undermanned. Almost 300 students have been enrolled in the Middle School and Day Schools. An additional teacher is needed.

With the opening of higher courses in the Ziemer Memorial Girls' School at Yochow and in the Girls' School at Shenchowfu, three new teachers will become a necessity.

### EVANGELISTIC WORK.

"Behold, I have set the land before you, go in and possess the land." Vast stretches of territory in our Hunan fields

teem with millions yet to be won for Christ. There are few Chinese homes in our districts which do not sincerely and gladly welcome the missionary. There are many which contain eager souls to hear and learn the gospel.

God's challenge to go in and possess the land calls for immediate, definite, aggressive action. It is God's own call, involving a tremendous task and an extensive program. The hour has struck for the most scrupulous obedience to this divine challenge and call.

In the Yochow District two additional evangelistic missionaries are required. One should be located at Hwa Yung, an important center on the northern shore of Tung Ting Lake. Dr. Hoy has been pleading for this point for the past ten years.

In the Shenchow District, the need for workers is even more pressing. In the Yungshwen section, two counties originally allotted to our Mission, have virtually become part of the Finnish Mission field, due to our shortage of workers. The counties of Paotsing and Lungshan remain. It is highly important that a missionary be located at Paotsing at an early date. In the Miao section, inhabited by the aborigines of China, there are two centers which offer the missionary a great field—Yungsui and Chienchow. The Miao people are remarkably open to the influence of the gospel. With the needed workers, we should be able to parallel the phenomenal growth of other Missions at work among the Miao in the adjoining provinces.

The Shenchow District needs three married men and two single women to accomplish the evangelization of the waiting multitudes.

### THE MEDICAL WORK.

Four men and two women, qualified physicians, will find a large practice and eternal rewards in ministering to the thousands of Chinese who crowd the dispensaries and ward of the Hoy Memorial Hospital at Yochow City and the Abounding Grace Hospital at Shenchowfu. It is especially urgent that new re-



cruits be found for this arm of the work. At this moment the burden of the hospital work rests upon two men, one at each station—Dr. Adams at Yochow and Dr. Schmalzreid (loaned by the Missionary Society of the Evangelical Association for one year) at Shenchowfu.

#### BUSINESS MANAGERS.

The volume of Mission business is rapidly increasing. It is in the interest both of economy and efficiency to place the business affairs of each station in the hands of a capable, practical man, thus freeing a number of the missionaries from arduous tasks which at times interfere with the best work in their respective departments. With well-equipped offices in both stations, the missionaries could devote all their strength and energies to the work for which they have been set apart.

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#### Students of Our Girls' Schools in China Took First Place in Examinations

ANOTHER year of work in the Zierner Girls' School has drawn to a close, a year full of encouragement, in spite of the unusual difficulties which we had to face. During both terms the school was filled, very nearly to its utmost capacity, and the receipt of fees was larger than ever before, many pupils who were formerly dependent upon the school, becoming self-supporting.

We are happy to be able to report the growth in our work. Another year was added to the High School course and eight new pupils were enrolled in this department. Most of these girls would have been lost to us, if we had not opened the High School. Several new Chinese teachers were added to the staff, all of whom are doing good work.

The Girls' Day Schools have increased to three during the past year. The Sin-chiang day school, which the first semester had an average attendance of twenty, opened the second semester with thirty-two girls, who are for the most part from

the best families of the city. Due to the faithful work of the two Chinese lady teachers, and in spite of many hindrances, the school has won the confidence of the people. After the recent political troubles and the looting of our chapel in that place, in which the teachers lost everything and barely escaped alive, the people have shown great concern because prompt assurance of the opening of school was not given them. The teachers have indeed, worked earnestly and faithfully to win the pupils and their parents to Christianity.

At Chinese New Year a day school was opened at the West Gate in Yochow. Preparations for twenty pupils were made, but twenty-two enrolled. This school was closed just before the most serious trouble, because of the flight of many families from Yochow, but it is hoped that on reopening it, we will have a full attendance. The day building was looted and many things destroyed, but desks and large furniture were all intact.

The Day School on our main compound had a maximum attendance and the Kindergarten had a most successful term, but we are hoping greatly for *trained workers* to carry on this most important phase of our school work.

At the close of the first term an epidemic of influenza swept over the school. Over forty pupils were ill and two succumbed to this disease. One of these pupils was the daughter of Christians and herself a church member, so that the grief of the parents is assuaged by their hope of meeting her once more. We are greatly indebted to the hospital for their care of the pupils during this epidemic.

During the second term the unrest that is prevalent among the students of China reached our school, and for a time it seemed that our pupils would join in the strike that broke up so many schools in the capital of our province. This strike was averted, however, and the girls kept on with their work as usual.

Every effort is made each year, to win our pupils to Christ. This year our hearts rejoiced when three girls were baptized and a fourth confirmed. There

were also many other pupils enrolled in catechetical classes.

At the close of the year five girls finished the upper Primary, and fifteen, the lower Primary course of the Hunan Christian Educational Union. It is gratifying to know that in the Union examinations, taken by about ninety schools of Hunan, the Shenchow and Yochow Girls' Schools of our Mission took *first place*. Chinese are learning that girls have as bright minds as boys.

Owing to the political situation in Yohow, it was necessary to close school hurriedly and several weeks before the regular time. Every attempt was made to get the pupils to places of safety, about twenty being sent to Hankow and the rest to their homes. When the foreign teachers left Yochow, a few more girls accompanied them. Meanwhile those pupils who had gone to their homes, returned to the Mission compound. As the situation grew more serious, the American Consul advised that these girls be sent to Hankow. Accordingly about fifty were conducted to that place, where they were received and cared for in the Normal School of the American Church Mission. We are greatly indebted to Deaconess Hart, the principal of that institution, and to the Chinese matron for their great kindness in caring for our pupils until their return to Yochow at the end of a month.

GERTRUDE B. HOY.

M. P. FIROR.

### The Eastview Schools

*Review of the work during 1919-1920.*

**I**N spite of difficulties encountered, the year just closed has been a very successful one. The first difficulty was the illness of the Principal, Mr. Karl H. Beck. This illness, beginning early in the school year, caused him much suffering and inconvenience. In spite of these sufferings, Mr. Beck very courageously stuck to his work. The Native teaching staff rallied loyally to his aid, doing his teaching as well as their own, and keeping the school running smoothly.

However, a few weeks before the close of the first semester, Dr. Thompson insisted that Mr. Beck take a complete rest from work. Thereupon the writer was reappointed Principal of the Eastview Schools. Mr. Beck has left for America on furlough, and it is our hope and prayer that he will quickly recover from his illness and at the end of his furlough return to the work of the Eastview schools with renewed health and strength.

On the whole, the work of the native faculty has been very good. Most of the students have worked diligently and have made good progress in their studies. The students have been hindered by the badly overcrowded condition of the school. A few lazy or mischievous students can do much to hinder the more diligent students when all are crowded together in two rather small rooms. To meet this condition, the members of the faculty took turns, week by week, in acting as monitors during the evening study period.

During the last semester there has been much sickness in the schools. Colds, influenza, malaria, and fevers have been prevalent. At least two students have had long sieges of typhoid fever. The thanks of the school are freely extended to the Medical Department for caring for all these students in the hospital.

The crowded condition of the schools was responsible for difficulties in study, difficulties in discipline and, we also fear, for much of the sickness among the students. We hope that our new school buildings can soon be built. Not only are we badly in need of these larger buildings, but at the same time we wish to release the Women's Hospital Building for the work for which it was built.

### DAY SCHOOLS

The Day School work has made steady progress. The Luki school had a full enrollment. The Wusuh school had enrolled thirty-nine students when a request for an additional teacher was made. There was not enough money to hire another teacher and the request was refused. Thereupon a number of students who applied later had to be turned away.

forty-two students enrolled at Chiping and the attendance was better than formerly. The people of Chiping have been furnishing a building and furniture for this school, while we furnish two teachers. At present it looks as though this plan must be abandoned as the owner of the building insists upon keeping cattle and pigs in the school room. The Main Street Chapel and East Gate Lower Primary Schools have been crowded and a number of applicants have been turned away.

New Day Schools should be opened once in the East Suburb Street Chapel, Liwang-Tsao-Wei, and Liang-shui-gin, all of which are nearby points with a large number of children who have no schools. And as quickly as Mr. Hartman goes to Paotsing and Yungui to open work in those places, schools should be opened in those two cities, in Wang-tun and in other points.

#### GRADUATES

On June 24th, 1920, Commencement exercises were held for the Eastview schools. Four students graduated from the Middle School, ten from the Higher Primary School, four from the Eastgate Lower Primary School, and two from the Main Street Chapel Lower Primary school. The other schools were kept open until July 15th, when one student was graduated at Luki, five at Wusuh and seven at Chiping.

#### CHRISTIAN ENVIRONMENT OF THE SCHOOLS

For some years the prevailing spirit of our schools has been Christian. Nevertheless there has always been a large number of students who have not yet accepted Jesus as their Saviour. Year by year, every effort possible has been made to win these non-Christian students. This work is always undertaken with the cooperation of the Eastview Schools Student Young Men's Christian Association. At the opening of the second semester of the year just closed, a meeting of the Christian members of the Y. M. C. A. was held and active steps were under-

taken to reorganize the Volunteer Bible Study Classes and to organize an Inquirers' Class. Forty-three students enrolled in the Inquirers' Class, which was led by the Principal. Four Volunteer Bible Study Classes were organized, each led by a Christian student and each having twelve pupils. Every other Sunday evening after the regular Y. M. C. A. Prayer Service, the Christian students met with the Principal, and methods of reaching the non-Christian students were discussed. With ninety-one students in the Inquirers' and Bible Study Classes, and fifteen Christian students actively engaged in Christian work, the greater number of our students were taking active interest in the Gospel other than the regular Classroom Bible study. The culmination of our campaign came on June 11th and 18th when twenty-one students were baptized and confirmed.

J. FRANK BUCHER.

#### Hoy Memorial Hospital

**D**URING the past year we admitted to the Hospital one thousand one hundred and sixty-nine patients. Of these two hundred and seventy-nine were women, and eight hundred and ninety men—an increase in all of one hundred and thirteen over last year. In the Dispensary we had sixteen thousand one hundred and fifty-two treatments, an increase of one thousand eight hundred and thirty-six over last year. We had one hundred and fifty-four operations under general anaesthesia, as compared with ninety-eight last year.

The religious work has been carried on in the same manner as last year. We have felt the world drag and fought it.

The Hospital has been full practically all the time. Very seldom was there a vacant bed which was not filled promptly; often there was a waiting list of those who could not be accommodated.

We record with deep regret the necessity of Dr. Beam leaving the work which he started here in Yochow, and in which he has put so much of his life. Prayer



changes things, and God has surely given us the good report this year to encourage His faithful servant in his heart loneliness at having to leave the work. Although Dr. Beam is on the other side of the world, yet he is a bond which links up the work with the homeland in a concrete way, and as a silent partner he is doing for us there what we cannot do.

Dr. Lin also left us the same day, and so we were bereft of three doctors from our staff in one day.

#### TRAINING SCHOOL FOR NURSES

On September 17, 1919, we opened the third year of our Training School for Nurses with a full schedule. The twenty-five pupil nurses were divided into four classes, Probationers, Juniors, Intermediate and Seniors. With a good teaching staff our work went along smoothly and the first term ended successfully on February 17th. After a month's vacation we opened our second term and continued without any interruption until June fourteenth. Mr. Reimert was murdered on the thirteenth and our examinations had to go by default on account of the serious conditions brought about by the retreat of Chang Chin Yao's infamous soldiers. The delayed examinations and commencement were held at the beginning of September, before the opening of our Fall term. Three more of our boys took the examination of the Nurses' Association of China.

We are very sad to have to report the death of our dear Li Fuh Seng, graduate nurse of 1919, who died in the Hospital in May. We feel the loss very much. The majority of our nurses have been blessed with good health, and this was the first time that death had visited our School. The sleeping quarters of the boys are not satisfactory at all; they are crowded in such a way as to be a menace to health, and some of them are showing signs of tuberculosis. We hope to be able to purchase an adjoining house, and have better accommodations for them in the near future.

We are deeply grateful to God for His preserving mercies during the dangers

through which we were called to pass during the fighting in our neighborhood. Mr. Reimert did not give his life in vain. Many of the Chinese think that his sacrifice was the means of saving the rest of us. While the whole city and surrounding country was looted clean of everything, we were preserved and the Mission Compound became the refuge of fifteen thousand people from the fierce soldiery. Although we did not have an outbreak of any epidemic during the two weeks they were crowded in upon us, yet many of the women and especially the children suffered from the exposure and hard conditions of life so that they were weakened in resistance, and not a few of them have since died.

Miss Traub has had a heavy year's work and we rejoice that she is to have someone to share the responsibilities with her during the coming year.

Here we raise our Ebenezer—hitherto hath the Lord helped us, nor will He fail us in the days to come. The work is His and we gladly leave the results in His hands. To Him be all the praise.

ALICE E. TRAUB.  
WILLIAM F. ADAMS.

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"Whatever the trials and troubles of the individual person are, no matter where he lives, the Bible is sufficient to meet and offer the solution of his spiritual problems. Never has there been such a book published as the holy Bible, which teaches mankind in all parts of the world how to be upright, true and pure, that life on earth may be blended with the life to come."

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My Redeemer and my Lord,  
I beseech Thee, I entreat Thee,  
Guide me in each act and word,  
That hereafter I may meet Thee,  
Watching, waiting, hoping, yearning,  
With my lamp well trimmed and burning!

—HENRY W. LONGFELLOW.

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They who follow Christ, even through darkness, will surely reach the Father.

—HENRY VAN DYKE.

## Working Under Difficulties at Yochow

INSTEAD of rounding up the year's work in the complete and orderly way we had hoped to do, we were obliged by the political upheaval to break things off suddenly, leaving many things at loose ends. We found it necessary to dispense with our midsummer communion service, and had to abandon our plans for baptismal services, both in Yochow and in several of the out stations, as we were obliged to give our entire attention to guarding the compound and caring for the refugees.

However, we have many activities to report on for the year. The seating capacity of our Yochow house of worship has been largely increased by the addition of galleries in the transepts and at one end—a much-needed improvement. Our services can now be held without crowding in the seating, and, above all, the Sunday School classes can be properly separated.

Every Sunday morning during the year preaching services have been held here. With equal regularity we have held the Wednesday evening prayer meetings. On Sunday evenings, the Christian Endeavor Society holds its meetings in the church. Besides these regular services, we had a well-attended series of evangelistic services during the first week of the Chinese New Year. We also observed the week of prayer during the first week in January.

Each Sunday, at five different points throughout the city, Sunday School services are held. Since the remodeling of our church building, we have been able to organize our main Sunday School more completely, and we feel that for the first time it has come near being what

Sunday School ought to be, though, of course, there is still much room for improvement. This Sunday School includes all church members, inquirers, and any others who care to attend. The teachers are drawn from the ranks of the missionaries and the Chinese Christians. The other four Sunday Schools are for children, and have succeeded in reaching

many street children. Miss Firor has been most active in this work, which fills a great need in this place.

At Christmas time a service was held for these children of the street, which was most enthusiastically attended by about a thousand of them. The Christians and inquirers provided a treat for each child.

A helpful Sunday School teachers' meeting is held once a week. This has been well attended by teachers from all the Sunday Schools, who have taken intelligent and enthusiastic part in the meetings.

Each evening in the week except Wednesday services are held at the two street chapels, most of the preaching being done by volunteers from among our members.

Inquirers' classes have been well attended. Four men and four school girls were baptized recently and a class of men were to have received the rite on the following Sunday, but, as mentioned previously, the local conditions prevented, and the baptismal service had to be postponed.

Here I would like to pay a tribute to our members. Like everyone else in the city, they lost about everything that they possessed, but they have borne their losses and their sufferings beautifully. It is remarkable how little complaint has been made and what patience has been shown by them. While sometimes we feel that they are making small spiritual progress, we are glad and encouraged to see how well they have stood this test.

The hand of death has touched our congregation heavily during the year. His harvest included Mr. Yu, one of our oldest evangelists, and four other adult members, as well as eight children of members.

## AT THE OUT STATIONS

In most of our out stations, slow but steady progress has been made during the year. We have a set of faithful hardworking evangelists in these stations. During the period covered by this report, inquirers' classes were baptized in Hwa Yung, Lin Hsiang, Yang Lou Si, Nieh

Gia Shi, and Hsin Chiang. At Hwa Yung, a number of former members of the Seventh Day Adventist Mission were received on reprofession of faith. In each of these places a communion service was held in conjunction with the baptisms.

Last October from our preaching place at Ho Gia Fan, five of our best workers went out each day to preach and distribute tracts to the hundreds of pilgrims who at that season make an annual visit to the Sacred Mountain of Da Yuin Shan. These workers returned most enthusiastic over their experiences and reporting a blessed time and promising results, in a number of cases.

We now own property in all but two of our out stations. True, some of the buildings are extremely poor and inadequate, but it is a step forward when we cease to pay rent. At Hwa Yung, a chapel has recently been completed which will be adequate for the needs there for some time to come.

At almost every station, the work has suffered more or less from the military situation in Hunan. As early as last February, our Tao Lin chapel was looted, and our evangelist and other workers robbed. However, in this case, when Mr. Reimert and myself visited the place and asked for indemnity to cover the losses, at least partially, the amount asked for was very promptly granted by the Northern officers. The Hsin Chiang Chapel was the one which suffered most during the more recent troubles. Our Yochow street chapel was also robbed at this time and a number of other chapels had narrow escapes.

The towns and market places of Hwang Sha Gia, Gang Keo, Hsi Tang, Beh Luh Gi, Nuei Lo, have repeatedly sent representatives here requesting us to open chapels in those places, but so far we have not been able to give them any encouragement. *We hope the day is not far distant when no one shall ask in vain to have the Gospel preached in their midst.*

F. K. HEINRICHSON.

## Abounding Grace Hospital

THE past year in the Medical Department of the Shenchow Station was not especially eventful, except that the cholera epidemic last fall kept us very busy for several weeks. In spite of being short-handed in the matter of a foreign nurse, the work went along very well Mrs. Thompson acting in the place of the nurse as she found opportunity.

In the dispensary we treated about 3,900 patients, the number of treatment being 14,860. Outside the dispensary and hospital we treated 90 patients, the number of calls being 253. Of operation under general anaesthetic there were 69 and under local anesthetic or without anesthetic 139.

In the hospital, we treated rather more patients than in 1918.

On account of the overcrowded condition of the Boys' School, there have been almost constantly a large proportion of the students sick this spring. This condition should be remedied, either by moving the school into larger quarters or by seeing that the number of students is reduced. The women's hospital building which is still in the hands of the Boys' School Department, should also be released to the use for which it was intended.

Our hospital evangelist has been daily preaching to the patients in the hospital and also to the waiting patients in the dispensary.

One itinerating trip was made to Pa Tsing and Wang Tswen during the year and also another during the spring of 1920.

LEWIS R. THOMPSON.

## Two Doctors Needed

There is an immediate call for two physicians for our hospitals at Yochow City and Shenchowfu. Write to the Secretary of the Board.



# Woman's Missionary Society

EDITOR: MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

## EDITORIAL

### The Ministry of Music in North Japan

WE wonder whether the women of the Reformed Church know that the Department of Music in the Miyagi Girls' School, Sendai, Japan, has brought an enviable distinction to the school? Furthermore, that the department has come to its "day of decision"—whether to stand still or keep on growing? Of course this decision will have to depend upon whether the organization back of the school will furnish

organs and pianos for the increasing number of pupils. The school is known, over all Japan, for its music. Japanese missionaries of other denominations speak of it as the musical school, of our missionaries as the musical missionaries.

Let us look at what we have. Through the untiring efforts of Miss Kate I. Hansen, Director of the Department of Music, a small conservatory has been equipped. Her musical attainments have been recognized in the best families of the Empire. Miss Hansen says, "our music students form practically the only source of supply for organists for churches and Sunday Schools in North Japan. To cripple the department means just that much crippling of our whole work." Miss Hansen made a valuable contribution to the church music of Japan, when she compiled the book of high class "Hymns and Anthems for Women's Voices." This is published by the Christian Literature Society of Japan, and is used by all denominations.

Of the total number (192) of pupils enrolled, one hundred and twelve study instrumental music.

This summer at Lake Chautauqua, Rev. David Spencer, D. D., Presbyterian missionary to Japan said, "in North Japan we associate music with the missionaries of the Reformed Church." I thought of his statement when I read of the concert given by the Y. W. C. A., of the Miyagi Girls' School. Mrs. Seiple, Mrs. Faust, and Miss Mary Schneder, Revs. Kriete and Zaugg had part in the concert. A chorus of fifty girls sang "Come, Gentle Spring" from Hayden, and a number of pupils played organ and piano solos.

The audience was very large; the proceeds were \$165.

During the visit of our Reformed delegates to Sendai this fall, one of the visitors refers in a letter to the good music in one of the churches, furnished by a quartette from the Girls' School.

Women in Japan are coming to the fore so rapidly we can scarcely keep pace with their progress. If they become Christian the nation must inevitably become Christian. It is to schools like ours that Japan is looking for her Christian women leaders. Should we not rejoice that the school is measuring up so well in all of its de-

partments and especially in departments which provide organists, choirs and choir leaders for the Christian churches of the Empire?

At the General Synodical Meeting, Miss Hansen sent a very special request for musical instruments for the department. It was turned down because we feared it would "not appeal to the practical women of our Church." In the face of what we have learned since the meeting, we believe it was an action without proper vision.

What a wonderful prestige it would give to our work to be the first denomination to take a pipe organ to Sendai and place it into one of our strongest churches! If we cannot do that, we surely will send the instruments to properly equip our musical department. *Japan is without music.* When nearly all of our missionaries are musicians, it looks as though we were called for the purpose of giving a ministry of music to North Japan.

### Notes

Of special interest to all who study "The Bible and Missions," will be the announcement that Dr. Burkwell, for 21 years the representative of the British and Foreign Bible Society in China, with residence in Canton, has just translated the story of Mary Jones and her Bible into the Chinese Language.

\* \* \*

Miss Alice M. Kyle, of Boston, editorial Secretary of "Life and Light for Women" has prepared the prayer for use in connection with the united Day of Prayer. The card, printed in blue and yellow, is attractive in appearance and thought-producing in its message. The card fits into an ordinary envelope, and the plan is that interested women shall use the cards in connection with their correspondence. Last year 100,000 were used.

\* \* \*

Do you wish to send parcel post to China? The Chinese *Recorder* states that, as a result of a recent ruling, pack-

ages weighing up to twenty-two pounds can now be sent to interior, steam-served postoffices, at the rate of twelve cents per pound.

### Day of Prayer for Missions

February 18, 1921

"O Word of God, Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions February 18, 1921. This program will be found to link readily with both Foreign and Home study books, "The Bible and Missions" and "The Church and the Community." It is now ready and may be obtained at \$1.50 per 100 from Council of Women for Home Missions, 156 Fifth Ave., New York City.

A card with prayer suggestions has also been issued by the Federation and Council and is obtainable, free, at the same headquarters. This card fits an ordinary correspondence envelope and is intended for wide preliminary distribution in preparation for the Day of Prayer. The use of a similar card last year was found to be fraught with great blessing.

Until last February separate Days of Prayer for Home and for Foreign Missions were observed each year. By action of the Federation and the Council the first Friday in Lent has been set aside for the annual united interdenominational observance of the Day of Prayer for Missions and last year witnessed the first of these united observances.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities; such as church bulletins, pupil notices, local press items, posters, announcements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends,

acquaintances and neighbors from near and far to the meeting to be held February 18. And above all, pray! Begin now to pray. Use the prayer card and pray daily that God may open the doors of Heaven and pour out His Spirit. "The application of a righteous man availeth much in its working." "Pray ye, therefore."

### A Bit of History

WE go back thirty-five years to the organization of the first Classical Woman's Missionary Society— at of Philadelphia Classis, which was organized at Norristown, Pa., on October 11, 1885.

Recently in looking over some papers, I found this old clipping from the Reformed Church *Messenger*, dated May 8, 1891:

#### "A Note"

"To a member of the Falkner Swamp charge, Goshenhoppen classis, belongs the credit of having put the first money into the treasury of the W. M. S. of the Synod of the Reformed Church. Before evening of the same day, the seed sown in the morning had been increased ten-fold by the contribution of one of our large churches. Friends, are there not others who have been thinking the matter over, and who are ready to forward gifts large or small? An empty treasury will forbid work. Let not thoughtlessness or indecision give to others the opportunity we should embrace. At the end of each quarter, it is proposed to make a detailed report of all money received."

This refers to the Woman's Missionary Society of Eastern Synod, organized October 12th, 1888, Mrs. S. E. P. Mosser, Reading, Treasurer. Mrs. Mosser died the office eleven years; her first report states the receipts to be \$70, now money comes annually by the thousands.

This summer while spending some time

near Pennsburg, I attended services in the oldest of our Reformed Churches, now called "New Goshenhoppen," and while wandering about the graveyard, to read the old inscriptions, I found the grave of the first pastor, Rev. George Michael Weiss, who preached there in 1725. He also was pastor of the First Reformed Church, in Philadelphia, founded in 1727.

At the last meeting of the Woman's Missionary Society of Eastern Synod, September 28-30, in Heidelberg Church, Philadelphia, I told of my visit and read the clipping. All the Classical Societies, numbering twelve, were represented, but we found that there was no Woman's Missionary Society in the congregation of "New Goshenhoppen," the oldest Reformed Church, and with a very large membership. Delegates from the Classis were anxious to have an organization in every church within its bounds; here is work for the new secretary of "Organization and Membership." Can we not hear a voice from the past calling us to come and arouse those women to join our noble band, now stressing anew the spread of Christ's Kingdom in our own land, and in China and Japan, where the women are so anxious to attend Christian schools, take Bible training and to teach its truths to others, avail themselves of the healing of the body in our hospitals, to study nursing, and to accept the Gospel message, which they are constantly giving out again to their benighted sisters?

REBECCA S. DOTTERER.

Mrs. Irwin W. Hendricks, director of the Educational Institutes, desires all Classical Presidents to send the reports of their respective institutes. While some Presidents have reported, many have not,—no Synod is complete. The report is to include the number present at the institute and the number of new organizations,—Woman's Missionary Societies and Auxiliaries.



## Our Visit to the Missions of the Reformed Church in North Japan

(Excerpt from a letter written by Mrs. Evemeyer.)

WE had to leave the Sunday School Convention early, I had even to arrange to secure a substitute for the Woman's Meeting, in order to see our own work in North Japan. We went to Yamagata, Wakamatsu and Sendai. At Yamagata we were guests of Mr. and Mrs. Kriete. First we were interested in the missionaries' homes and their children. Of this I will write you later, but it furnishes the setting for the work. We called on the Governor, in Japanese homes, visited the kindergarten, played with the children, had a "party" with real tea and cakes and told the children a story. Then we held a woman's meeting—two-thirds of whom were not Christians. I felt a thrill at having the privilege to present the Gospel to the women and children of Japan. I love them and it would be a work I should like.

At Fukushima we met Rev. Jo, a Japanese pastor, saw his nice church and heard about his work, then on to Kori-

yama where we boarded the Sendai train carrying the Reformed delegates coming what a good time we had. Some of our missionaries were with us.

We were astonished with our welcome to Sendai. All the missionaries, the mayor, city officials and prominent citizens were at the station at ten o'clock at night. A formal speech was delivered by the mayor, closing with an invitation from the city to be guests to the beautiful island of Matsushima the next day.

\* \* \*

After this big day we went to a reception given by Dr. and Mrs. Schneder at their home. This gave the Reformed party the opportunity to meet our Japanese workers, pastors and teachers. On Sunday men were assigned to preach running short of men, Dr. Faust asked me to speak in his church. Miss Margaret Gerhard attends the church also. Again I had the opportunity to present the Gospel. In the afternoon we attended service for missionaries, after which Mr. and Mrs. Stoudt had us for a delicious homey dinner. We were entertained by Dr. and Mrs. Zaugg. In the evening



MRS. EDWARD F. EVEMEYER PLAYING GAMES WITH PUPILS OF KINDERGARTEN AT YAMAGATA JAPAN.

mass meeting was held—union of all Sendai churches.

On Monday I spoke to the students of the Miyagi Girls' School. After many years this school was visualized. I thought of all the women at home and wished they could see the splendid institution and our Science Building, for which we worked so hard.

\* \* \*

Dinner around the Schneder board was a profound joy. Dr. and Mrs. Schneder have made the impress of a life (thirty-three years) on this community, more, as an educator Dr. Schneder is a recognized authority, tangible expression of this is the Emperor's decoration. The distinction Dr. Schneder has brought to our work in Japan was felt and appreciated by the Reformed visitors to Sendai. Even the old priest who cares for the "ancient tree"—3,000 years old, knew Mrs. Schneder and presented me with a picture and history of the tree because I was a "friend."

Besides speaking to the Miyagi Girls' School, I did two things in the name of the women of the Reformed Church. In respect to her "supreme sacrifice"—just as truly so as any soldier who paid it on the field of war,—my heart prompted me to visit the grave of Mary Vornholt, who died of black diphtheria "over here." By Ricksha, we wended our way, Mrs. Schneder, Mrs. Faust and I, through the streets, past the University hospital, Mrs. Faust indicating the contagious ward where our little Miss Takazawa was lying dangerously ill with typhoid. (She had been at work only two days in the Bible school of the Girls' School when she was taken ill). Up the hillside we rode, then lighted to walk to the "City of the Dead"—the Christian cemetery. There amid the tall pines lay the ashes of Mary Vornholt, her earthly life so soon cut off, but the eternal verities are made real—the noble aims, the willingness, the resolve to live her life are just the same as though she had given many years. As Mrs. Schneder placed the flowers, I felt it was reverence from you all at home through your representative. Then we saw

Mrs. Schneder's first born baby, and Mrs. Hoy's, then Mr. Cook's and Mrs. Christine Vollmer Faust's resting places.

Upon my return to the city I immediately wrote Miss Takazawa a letter of sympathy and good cheer, hoping she would soon be able to read it. Flowers would have been lost to her enjoyment, for she has been unconscious. I told her that if the Reformed women knew of her illness they would want me to send their love and sympathy, therefore I was going to include them in my letter. The days at Sendai were full from early morning until late at night. When we left for Tokyo the missionaries were at the station to see us off, and a jolly lot they were. We love them all.

### Where the Children Cry for Bread

There are three areas of great suffering—no food, no fuel, no clothing in Central Europe, the Near East and large provinces in China. These are countries inured to privation, but it is no longer privation, but starvation which faces the people who were caught in the network of war and famine. Herbert Hoover says, even if the children of Central Europe survive, they will become the parents of an anemic coming generation, unless suitable food can be provided for them. James L. Barton, of the Near East Relief, says it will take \$1,200,000 a month to feed the hungry children and women of the Near East. President Wilson's message should be followed by an appropriation of \$20,000,000 to make it of practical value. The last of the trio, China—the nation which has passed through many famines—is again face to face with starvation for at least 45,000,000 of her inhabitants, unless speedy relief can keep some of that vast number from perishing. As the pinch of hunger came upon the Chinese, they did what has always been done in famine, they killed and ate their few cattle. Cakes made from the leaves of trees and dried grass is the only food which remains to be had. In a letter dated October 29, from Peking, the following sentence has



a note of challenge: "O, the extremes of life—only a short distance, in an adjoining province, people are perishing with hunger. But China is taking care in a manner hitherto unknown in China famines."

In its great need we do not want China to feel that a religion which functions through white men for white men is a white man's religion. We want them to know that China's great need places a responsibility upon all Christians.

The fate of the hungry world rests upon the conscience of the Christian people. We do believe if we withhold our help from these suffering nations, we cannot grow the idea of future peace.

### A New Pageant

A new pageant, "The House of Brotherhood," by Mrs. Edward F. Evemeyer, is ready. The pageant appears at the exact moment when it can be used with best advantage in our Home Mission Study. It portrays in pageant, the ideas embodied in "The Church and the Community," the text-book which, according to the schedule for the Woman's Missionary Societies, shall be used as a basis for the monthly meetings from March to September. Price, single copy, 25 cents, set of six, \$1.30. Order from Miss Carrie M. Kerschner, Reformed Church Building, Fifteenth and Race Sts., Phila., or Mrs. C. A. Krout, 144 Washington St., Tiffin, Ohio.

### Our Honor Roll

Mrs. H. C. Blosser, Orrville, Ohio.  
 Mrs. Samuel Dewald, Clyde, Ohio.  
 Mrs. S. F. Happel, Bethlehem, Pa.  
 Mrs. D. G. Hetrick, Altoona, Pa.  
 Mrs. C. L. Kautz, Enola, Pa.  
 Mrs. Charles Nause, West Hazleton, Pa.  
 Miss Mary E. A. Rau, Catasauqua, Pa.  
 Miss Virginia E. Sherer, Lebanon, Pa.  
 Miss Elsie Spangler, York, Pa.  
 Mrs. N. W. Stavelly, Littlestown, Pa.

Mrs. Charles Z. Weiss, Avon, Pa.

Mrs. L. Elizabeth Wessner, Norristown, Pa.

Each of the above named Secretaries of Literature sent us ten or more *new subscribers* during December.

Mrs. Wessner's list of subscribers numbered 39—18 new and 21 renewal. In commenting on her work as Literature Secretary, Mrs. Wessner stated: "Our ladies responded so willingly that it became a pleasure instead of a burden. I only can say, if we are determined to make things go, we will succeed. We would like to have the OUTLOOK OF MISSIONS in every home. I hope we will be able to do so. I expect to have a few more subscribers very shortly."

Mrs. Charles Nause, of West Hazleton, is one of our Secretaries of Literature who always answers our appeals for more subscribers. Last June Mrs. Nause sent us 27 new subscribers, and now her name appears on the Honor Roll, she having sent us ten new subscribers during December.

Mrs. Dewald, R. No. 3, Clyde, Ohio sent us a list of 59 subscribers—11 new and 48 renewal. Mrs. Dewald deserves a great deal of credit for her splendid work. She is a member of Zion's, Fire side, Ohio, a rural church, and traveled great distances in order to make her canvass.

Miss May E. A. Rau, of Catasauqua Pa., has been one of our most faithful Literature Secretaries for a number of years. During the past month she secured 17 new subscribers and 40 renewals, with another list to follow. Miss Rau has a large territory to cover—the Coplay charge in eastern Pennsylvania, with a membership of over 1,000. It is often necessary for her to walk six to eight miles to reach some of the subscribers. May her faithfulness be a stimulus to all of us who can do our work at shorter range.

THE OUTLOOK OF MISSIONS  
 CIRCULATION, 11,061



## Literature Chat

DANIEL WEBSTER has said, "If there is anything inspiring in my speech, I got it from the Bible." Did it add variety to your program by using the testimonials of great men on "The Influence of the Bible" in response to roll call?

Are you arranging for that United Day of Prayer, February 18th, using the card, "A Call to Prayer," which has been sent to the President of each local society?

Did you go "over the top" by ordering Prayer Calendars for fifty per cent. of your membership? There are still a few left and can be secured from the regular depositories, Miss Carrie M. Kerschner, 15th and Race Streets, or Mrs. C. A. Krout, 244 South Washington Street, Tiffin, Ohio.

### FEBRUARY.

Would you enjoy a contest in February? Divide your membership equally, each division reporting the number of times they see quoted during the month, in certain magazines chosen by your society, Bible phrases or allusions to the Bible. Or, your Secretary of Current Events might make a similar report.

Draw on the board the trunk of a tree, writing under it the last sentence on page 203. With this as the keynote develop your discussions for the month, add leaf after leaf to your tree, not forgetting the undeveloped buds. By being brief in your reports most of the "leaves" mentioned in the chapter may find a place on the tree. What are the unmet needs in our own field of work?

As you close the study of this interesting book, pray that all the buds of our plan of work may develop into strong green leaves during the year, and that all may tend towards that end recorded in Revelation 22: 2.

"The House of Brotherhood," mentioned elsewhere, may be presented as a fitting close to the study of the past six months, which has been too, we hope, a study of "Man's book, this book of God."

"For He satisfieth the longing soul and filleth the hungry with goodness."

Have you included in your plans for the study of "The Church and the Community" an attractive poster advertising the date and place of organization of class? The poster might contain a picture of a church and various outstanding features of the community in which you live. This would naturally lead you to make a sketch of your community. Locate on the map the various national groups that make up your community—where the poor live; where the wealthy live; locate the business sections, social agencies and industrial plants. Get all facts about your community—like population, men, women and children, native and foreign born; where they are working; are they grouped in any way, along rivers, on hills, near the railroad, etc. Why are they scattered? To what extent has your community spirit been developed? Make the survey a constructive one. Tabulate on the board your community needs and how they are met. With these facts as a foundation you will enjoy the program mapped out for you in March and will really be surprised at some things the survey has revealed.

The Home Missions Council, 156 Fifth Avenue, New York City, is ready to furnish three leaflets: "The Soul of the Indian" and "Christian America" at 5 cents each, and "The Negro" at 7 cents each.

The "Call to Prayer" program, for use in the United Day of Prayer, February 18, has been prepared by Mrs. De Witte Knox, of New York. Last year 50,000 programs were sold.

\* \* \*

For the first time in the history of the Federal Council of Churches of Christ in America, the National Woman's Interdenominational Missionary Boards were invited to have representation. Your editor had the privilege of being one of the five representatives from the Council of Women for Home Missions. The meeting was held in Boston, December 1-6.

## In Memoriam

Mrs. Isabella Orr Herman, widow of the late Henry M. Herman. President of the Woman's Missionary Society, General Synod, 1899-1902.

### The Prayer Calendar for February

Was it any satisfaction to use the Prayer Calendar in your January meeting?

I turn the page to February and read the prayer freighted with a passion for souls, and I receive the prayer as a legacy from one who gave much of her life to missionary interests. The writer was Mrs. Isabella Orr Herman, widow of the late Rev. Henry M. Herman. Mrs. Herman passed to her reward last August.

During her husband's life she entered heartily into the congregational work of the charges in which she served, and was also active in the Missionary Society of Miami Classis, Ohio Synod and the General Synod. Mrs. Herman was the President of the General Society from 1899-1902.

### Organization Notes

Two new Woman's Missionary Societies were organized in East Susquehanna Classis, in the Numidia Charge, Rev. A. F. Dietz, pastor. One society reports twelve, and the other nine charter members.

\* \* \*

As a result of the Y. W. M. A. Rally held in Louisville, Ky., a Y. W. M. A. was formed in Zion's Church, Louisville, Ky., Rev. C. W. H. Sauerwine, pastor.

\* \* \*

Will the members of the W. M. S. rally to the *watchword*—15,000 paid up subscribers to The OUTLOOK OF MISSIONS before the end of 1921? You will hear more about it in a later issue.

## Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

### The Monthly Meeting

EVERY missionary meeting has three main objectives, namely, the enthronement of Jesus Christ in our individual lives; an increased interest in giving the good news to those who know it not; and the plan of procedure which shall accomplish this task.

Granted that we are striving to attain the first aim through daily prayer and Bible-reading; and that we are helping to bring the second to pass by giving of our service and treasure; let us consider some methods which shall help us to make our Auxiliary meeting more interesting and beneficial.

A recent conference leader tossed out a bunch of sweet P's which will help to bring fragrance and pleasure to every missionary assembly. They are:

1. Promptness.—Be in your place when the hour of meeting arrives. Begin and close on time.
2. Politeness.—Help the leader by making the conduct of the meeting easy. Don't get the back-seat habit. Don't interrupt by laughing and talking.
3. Preparedness.—Have your programme well planned and carefully thought out. We have been greatly helped in this line by our Y. W. M. A. Program Packet with its perfectly splendid and workable programme on "The Bible and Missions," and "Serving the Neighborhood." (If you have not procured a Packet, do it now.)

#### 4. Parliamentary Usages.—

Justice to all.  
Courtesy to all.  
One thing at a time.  
Rule of majority.  
Right of Minority.

"Let all things be done decently and

n order" is the injunction of the great missionary, Paul.

5. Publicity.—Not for its own sake but for the sake of the cause. Announce your meetings through the newspapers, church bulletins, and attractive posters. Just as advertising pays in business so does it pay in church work. If we have something good to offer let the world know about it.

Lastly, make your meeting-place as bright and attractive as possible. Arrange the chairs in friendly groups, use lots of flowers when they are in season, turn on the lights, give the whole place an atmosphere of cheer and friendliness. Every girl knows how to give a party or entertain her club; let her take the same pains to entertain her Auxiliary, remembering (I say it reverently) that her guests, on this occasion, are the Lord of Heaven and the ambassadors of Christ.

### The Program for the March Missionary Meeting

**F**OLLOWING the Program Outline for Woman's Missionary Societies, we present a short sketch of Mr. Ralph E. Dieffendorfer, author of the text-book "The Church and the Community." Mr. Dieffendorfer is one of the energetic younger men associated with the progressive currents in the Church. Among the very extended list of notable men from Ohio, we find his name. He was born in Hayesville, August 15, 1879. He received his A. B. from Wesleyan University 1902 (Phi Beta Kappa); B. D., Drew Seminary, 1907. His wife was Miss Edna Saylor, of Richmond, Ind.

Until 1916 he was a Secretary of the Missionary Educational Movement in the United States and Canada. From 1916-1918 he was associated with the missionary work of the Methodist Church, after which he became the Director of the Home Mission Survey, Interchurch World Movement.

He is the author of "Child Life in Mission Lands," "Junior Studies in the Life of Christ," "A Modern Disciple of

Jesus Christ;" "David Livingstone;" "Thy Kingdom Come;" "Missionary Education in Home and School" and the text book we are about to study, "The Church and the Community."

\* \* \*

The symposium "Church Federation in my City," will appear in the February OUTLOOK OF MISSIONS.

## The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

### The Environment

**I**NTO the successful conducting of a mission band, as into all education, environment enters as an important factor. It should be conducive to ease and comfort of children, and appeal to their sense of beauty and fitness. The place of meeting, a room in the church for sacred association's sake, should be studied to obtain the maximum good influence from surroundings. Space, lighting, temperature, ventilation, cleanliness and condition of floor and walls are of account.

It is not taken for granted that every congregation has the ideal facilities that could here be pictured; these remarks are to remind leaders whether the best has been made of the means at hand. Desirable furnishings are small chairs, a low round table, a blackboard on an easel, a piano, a cabinet for storing away articles. A cretonne-covered box will do. To keep up interest, see to it that the children have unfinished work stored away from one meeting to be completed at the next.

The children sit in a circle around the table; each child is in the leader's field of vision, during story-time and the main program. The circle can be transformed into a half moon about the piano for song-time. On the table should be the tepee, cradle, trunk or other receptacle for the offering. Make some attempt at



ornamentation to the extent, at least, of flowers, plants, pictures. Avoid sameness.

Because of the importance of environment, but neglect thereof, these words are offered with the hope that they may occasion ideas in the minds of leaders for the improvement of conditions, so that bands will be more popular, more faithfully attended, and longer-lived.

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### Notice

Tepees, cradles and trunks can be ordered from Mrs. M. G. Schucker, 1306 Lancaster Ave., Swissvale Station, Pittsburgh, Pa. Trunks are more numerous, send for trunks.

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Mr. Friend-O'-Man is considered one of the most satisfactory Home Mission books for juniors published recently. Its author, Rev. Jay R. Stocking, a Congregational minister of Montclair, N. J., has been a *successful* preacher to children for many years. Each chapter in the book was used with the children of his congregation before it was published. It is said almost the entire congregation come to hear his children's sermons.

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### Annual Report of the Girls' School at Shenchow, China

THE year 1919-1920 for our Girls' School at Shenchow, was characterized neither by unprecedented progress nor by unavailing effort. We were not without disappointments, hindrances, and difficulties of both a general and particular nature; yet, the year's statistics, when placed on a comparative basis, revealed a sure and healthy advance. And so, the close of the year brought with it a pleasant satisfaction, a fortified confidence, and a bolder challenge.

#### ATTENDANCE

During the first term there were fifty-three girls in the school. For the second semester there was an attendance of fifty-six. It might also be mentioned in pass-

ing that for the first time in the history of the school everything was filled up on the opening day and girls were being turned away.

#### RELIGIOUS ACTIVITIES

On Palm Sunday seven of our girls were baptized and received into the Church. Among them were the two daughters of a military official and the daughter of a very well-to-do gentleman living about fifteen miles from Shenchow. The parents of these girls, even though they, themselves, are not in any way connected with the Church, expressed a desire to have their daughters become Christians. In addition to those baptized there were seven other inquirers who studied during the year and who, we hope, will identify themselves with the Church before long.

In order to co-operate with the committee carrying forward The China for Christ Movement in Shenchow, a prayer group consisting of all church members in the faculty and student body, was organized. This group met every Saturday evening to pray for definite requests made by any member of the group. All names and suggestions for prayer were put on a prayer list and kept by the secretary of the group who read the list at the beginning of each meeting. During the week the girls did personal work among their friends in the school, and some very interesting and encouraging reports were made. Several times we were invited to hold meetings in different homes on Sunday afternoon, at which times the students gave talks and otherwise took active part. We feel that not only the members of the group but also the school has been greatly benefitted by this quiet Christian effort and we hope it will be continued.

A Christian Endeavor Society was organized at the beginning of the school year with about two-thirds of the students as active members. This society held meetings every Sunday evening and was strictly a student activity. Its offerings were used to help the poor.

(Continued on Page 46)

## Life Members and Members in Memoriam

MRS. R. ELLA HAHN

425 NORTH FIFTH STREET, READING, PA.

### Notice to Secretaries of Life Members and Members in Memoriam

Since the organization of this department, much time and money has been spent in correspondence between the General Secretary and the Under Secretary, in order to secure the data necessary for the issuing of certificates. In order to lessen this expenditure of time, energy and money, I prepare membership blanks, which have been sent to the district Synodical Secretaries, with directions that they distribute them to the Classical Secretaries.

*Will all the Secretaries please use these blanks in reporting names of life members and members in memoriam,—and in this way try to help lighten the work of the general Secretary? If the questions on these blanks are answered properly there will be no need of unnecessary correspondence. If any of the Synodical Secretaries have failed to distribute these blanks, will they kindly do so at once? Another item I should like to have the Secretaries make note of, is that the General Secretary issues Certificates *only* for life members and members in memoriam, for the *General Synodical Society*—not for district Synodical or Classical Societies.*

Following are the names of members added to this Department since May 19th, 1920, to December 11th, 1920.

#### LIFE MEMBERS

May 19th, 1920. Triennium 1920-1923.

1. Mrs. O. P. Foust, Canton, Ohio.
2. Mrs. Irwin W. Hendricks, Chambersburg, Pa.
3. Mrs. Edward S. Bromer, Lancaster, Pa.
4. Mrs. Clarence Ridgway, Pottstown, Pa.
5. Mrs. Edwin Beck, Yochow, China.
6. Mrs. A. K. Faust, Sendai, Japan.
7. Mrs. W. R. Harris, Morgantown, W. Va.
8. Mrs. J. F. Abernethy, Hickory, N. C.
9. Benjamin Harris, Morgantown, W. Va.

10. Mr. W. R. Harris, Morgantown, W. Va.
11. Miss Lydia A. Lindsey, Sendai, Japan.
12. Mrs. Frances Scott, Wooster, Ohio.
13. Mrs. Abram Hay, Rockwood, Pa.
14. Mrs. Minerva R. Fenwick, Nazareth, Pa.
15. Mrs. Allen S. Meck, Easton, Pa.
16. Mrs. George A. Laubach, Easton, Pa.
17. Mrs. Simon Sipple, Allentown, Pa.
18. Miss Helen B. Ammerman, Yochow City, China.
19. Mrs. J. Frank Bucher, Shenchowfu, China.
20. Mrs. H. Wilson Lark, Shamokin, Pa.
21. Mrs. Lucy Orth, Danville, Pa.
22. Mrs. Henry Pohler, Olinger St., Huntingdon, Ind.
23. Mrs. Blanche Buchman, Canton, Ohio.
24. Mrs. Susan Neely, Wilkinsburg, Pa.
25. Mrs. F. E. Ammerman, Shamokin, Pa.
26. Mrs. Carl Gundlach, Buffalo, N. Y.
27. Mrs. Emma Bitner, Fort Wayne, Ind.
28. Mrs. Elizabeth K. Bald, Detroit, Mich.
29. Miss Elizabeth Pearl Kemerer, Duquesne, Pa.
30. Miss Florence E. Brandt, Norristown, Pa.
31. Mrs. D. W. Loucks, Tiffin, Ohio.
32. Mrs. Grace V. Prugh, Dayton, Ohio.
33. Miss Frances Grace Prugh, San Gabriel, Cal.
34. Miss Katherine E. Giller, San Gabriel, Cal.
35. Mrs. Mary Prugh Harnish, San Gabriel, Cal.
36. Mrs. Mary A. Fenner, Lehigh, Pa.
37. Mrs. Louisa Howald, Massillon, Ohio.
38. Mrs. Sarah Knoemoeller, Cincinnati, Ohio.
39. Mrs. Henry Schrover, Cincinnati, Ohio.
40. Mrs. Catherine Kolb, Cincinnati, Ohio.
41. Mrs. G. H. Miller, Akron, Ohio.
42. Mrs. Harry Sharadin, Kutztown, Pa.



MRS. LOUISE STAHL STREVIG.

## MEMBERS IN MEMORIAM

May 19th, 1920. Triennium 1920-1923.

1. Mr. and Mrs. Noah Lawyer, Thornville, Ohio.
2. Mr. William J. Springer, Wilkinsburg, Pa.
3. Mrs. Mary R. Rohn, Canton, Ohio.
4. Mrs. Ida S. Landis, Akron, Ohio.
5. Rev. John Kendig, D. D., Akron, Ohio.
6. Mrs. Louisa Malkamur Zierdt, Wilkes-Barre, Pa.
7. Mr. John Longdorf, Wilkinsburg, Pa.
8. Mrs. Priscilla Smith, Wilkinsburg, Pa.
9. Miss Helen Brunner, Campbelltown, Pa.
10. Mrs. M. Conkle, Bellevue, Ohio.
11. Mrs. Rose Keifer, Greenville, Pa.
12. Rev. J. F. Wiant, Greenville, Pa.
13. Mrs. C. Schwedes, Terre Haute, Ind.
14. Mrs. Catherine Kinsey, Galion, Ohio.
15. Mrs. Julie Bear Beachler, Greenville, Pa.
16. Mrs. Elizabeth Beaver Schade, Greenville, Pa.
17. Miss Alice M. LaRose, Philadelphia, Pa.
18. Mrs. Magdalene Vogt, Dayton, Ohio.
19. Mrs. Ella Miller, Bangor, Pa.
20. Mrs. Oliver Lerch, Bath, Pa.
21. Mrs. Eleanor Luecke, Cincinnati, Ohio.
22. Mrs. Charlotte Hassler Prugh, Butler, Pa.
23. Miss Etta Katherine Prugn, Butler, Pa.
24. Miss Annie R. Danner, Gettysburg, Pa.
25. Mrs. Louise Stahle Strevig, Gettysburg, Pa.
26. Mrs. Elizabeth Yoder, Reading, Pa.
27. Mrs. Mary Miller Brendle, Greencastle, Pa.

## Annual Report of the Girls' School at Shenchow, China

(Concluded from Page 44)

A Sunday School was conducted every Sunday morning by the foreign teachers for the smaller children from both the boarding and day schools and for any other outside children who desired to come. The approximate average attendance was thirty.

## NEEDS

Owing to the unusual amount of rainy weather and the lack of indoor space for calisthenics or play, it was impossible to carry on regular work either in athletics or supervised exercise of any kind during the past year. Chinese girls, being naturally inclined toward sedentary habits, it is absolutely imperative that opportunity for daily physical exercise be given.

"We have no room" is a sentence which

has been constantly on our lips for the past several years, but with the prospect of a new building, we are much encouraged and trust that this over-worked and worn expression may be given a prolonged rest.

## DAY SCHOOLS

The enrollment at the Day School for the two terms was thirty-five, with an average attendance of twenty. In accordance with the customs of the government schools, no fees were charged but the students were required to furnish their own books and materials. The curriculum was the same as that used in the Boarding School. During the year several requests were made for a girls' day school at the Street Chapel, but it was impossible to comply at that time. However, we are planning to open such a school in the near future.

## APPRECIATION

It was with no little joy that we received the news that definite steps had been taken at home toward the erection of the much needed Recitation Hall at Shenchow. This building will meet the needs which, for years, have retarded the progress of our work, and which needs we have so strongly emphasized. Surely, the future has much good in store for our field, and our hearts are filled with gratitude to the Home Church and to our Heavenly Father for what has been done to secure so great a blessing.

REBECCA N. MESSIMER.

ESTHER I. SELLEMAYER.

## Remember February Thirteen

That the Board of Foreign Missions may realize its fond hopes for liberal offerings on Foreign Mission Day, it is very necessary for all our women to lend their best endeavors. Let us help to rear memorials to our three departed missionaries.



## Mary Jones and her Bible

*Introduction.* (By an Older Girl.)

THE year 1920 has been appointed by the Bible Societies of Great Britain and America as Bible Year. Many of us do not know what these societies are, or what their purpose is. They were founded a little more than a hundred years ago, to help spread the Bible among poor people, in desolate places, and help give it to people into whose language it had not yet been translated. In 1915 the American Bible Society distributed over seven million Bibles. In the first hundred years of its existence it distributed 117,785,591 copies of the Scripture. Where people are too poor to buy a copy, Bibles are sold below cost, or even given free. The American Bible Society distributes Bibles in over 150 different languages and in twelve kinds of print for the blind.

It is easy for us to own a Bible. We can buy one for very little money. Years ago it was hard to get a Bible. In 1777, during the Revolution, Bibles were so scarce in this country that Congress decided to have 30,000 printed. Before this, Bibles had been imported from England, but after the Revolution started, no more could be had. Owing to the want of paper and type in this country, the Bibles could not be printed. Then Congress authorized a committee to import 20,000 Bibles from Holland, Scotland, or from wherever they could, but because of the embargo, this could not be done. Soon after, some Bibles were printed in this country, but they were so expensive that poor people could not buy them.

In 1808 the first society for supplying Bibles was formed in Philadelphia. Many others followed, and in 1816 they united and formed the American Bible Society.

The British and Foreign Bible Society was organized in 1804. The story of Mary Jones, a little Welsh girl, and how she labored to get a Bible, inspired the founders to undertake this great work. When they heard how hard she worked to get a Bible, they decided to start a society to make it easier for poor people to get God's Word.

Some of the members of the Mission Band will tell you her story.

### SCENE I.

Mary and her mother seated at the kitchen table, busy with household duties. Enter—Mrs. Evans, a farmer's wife.

Mrs. Evans: Good day to you, neighbors. How are you? Molly, you are looking as hearty as ever. I have come to see if you have any new-laid eggs. I have a large order, and cannot make up the number.

Mrs. Jones: Mary, run and see what you can do for Mrs. Evans. (Mary goes with basket.) Mary knows more about the hens and eggs than I do. She is a great help to

me. I do not know how I could get along without her. (Mary returns and hands basket to Mrs. Evans.)

Mrs. Evans: Mary, what a big girl you are now! My, I remember when you were a little child, you would keep stiller than a mouse if your father would tell you a story, more particularly if it was about Daniel and the lions or Peter in prison, only you used to cry when the naughty brothers put Joseph in the pit.

Mrs. Jones: She's as fond of the stories now as she was then, or rather, she's fonder.

Mary: Oh, if I could only learn to read, then I would read all the lovely stories myself, and not trouble anyone to tell them.

Mrs. Jones: You forget, Mary, we have no Bible and we can't afford to buy one either.

Mrs. Evans: Yes, that is a great want in our country. The scarcity of Welsh Bibles is spoken of everywhere. Even those who have money to pay for them get them with difficulty. But remember this, Mary, as soon as you know how to read, come to the farm and you may read our Bible as much as you like; that is, if it is not too far to come.

Mary: It is only two miles; that is nothing! I would walk farther than that for such a pleasure, at least I would, if ever I *did* learn to read.

Mrs. Evans: Well, I hope you may have the chance. I must hurry now. Good-bye. (Exit.)

Mary: O mother, if I could only learn to read, but I don't see any chance for me. I will not give up hoping, though. Something may turn up.

Mr. Jones (Enters, turns to Mrs. Jones): What would you say to our daughter here becoming a learned woman, knowing a great deal more than her parent did before her?

Mary: Oh, father!

Mr. Jones: Yes, Mary; there is a school to be opened in the village, and you shall go and learn all you can.

Mary: Oh, father!

Mr. Jones (laughingly): Well, how many Oh, fathers! are we to have?

Mary: Now I shall learn to read the Bible. But, mother, maybe you cannot spare me to go to school every day.

Mrs. Jones: Spare you? Yes I will, child, though I cannot deny as how it will be hard to do without my right hand.

Mary: Dear, kind mother. (Throws her arms around her neck.) Oh, I can hardly wait until school begins.

Mr. Jones: If we could only afford to buy a Bible, then our Mary could read to us in a short time. How precious to have the Word of God in one's own home!

Mary: Father, why is the big Bible in the meeting house chained to the desk?

Mr. Jones: Because Bibles are so expensive and so hard to get even if you have the money to pay for one. The Bibles in public meeting houses are chained so no one can carry them off. 'Tis indeed a sad state, the

Word of God chained, when it should be in everyone's hand. But times are changing. Here is our Mary, getting a chance to learn to read. When we were young we never thought it possible that a child of poor parents would ever have that chance. Let us be thankful for this blessing, and hope that in time, even poor people can own a Bible.

(All exit.)

SCENE II. In Mrs. Evans' Parlor.

Enter Mrs. Evans and Mary Jones.

Mrs. Evans: So you have come to read in my Bible, Mary?

Mary: Yes. Do you remember that night you came to our house for eggs, you promised that if I learned to read, I might come to your house to read in your Bible?

Mrs. Evans: Indeed I remember it, and I am so glad you have come. I am surprised to see you so soon. School has been open such a short time, that I did not think you could possibly have learned to read by this time.

Mary: I worked very hard, for I was so anxious to learn.

Mrs. Evans: That is right, Mary. Now sit down and read as long as you like. I have work to do, or I would stay and let you read to me. (Exit.)

Mary (Opens Bible with trembling hands at John 5: 39 and reads aloud): "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." I will, I will. Oh, if I but had a Bible of my own, I could then spend in reading all the time that it now takes me to walk the two miles here and back again. (She reads a moment more silently, then closes book carefully.) My time is up. I must be going. I must have a Bible of my own. I *must* have one if it takes me ten years to save up for it. I shall ask father to make me a wooden box in which to drop whatever I can earn or save. (Exit.)

SCENE III. In Mr. Charles' Book Store.

Enter Mary Jones with David Edwards, pastor at Bala.

Mr. Edwards: Good morning, Mr. Charles.

Mr. Charles: Good morning, sir; and whom are you bringing with you?

Mr. Edwards: This is Mary Jones. She came to my house last night after the shops were closed. She lives 25 miles from here. She left home early yesterday morning and walked all day. Her pastor told her this was the nearest place where she could buy a Bible, and when she got here last night your place was closed, so I took her in for the night.

Mr. Charles: Well, well; you seem to be a poor girl, Mary. Where did you get enough money to buy a Bible?

Mary: I began to save six years ago. Whatever I earned my parents allowed me to put into this little box, that I kept for my Bible money. Our neighbor, Mrs. Evans, gave me

a few hens, and the money from the eggs I also kept. Six years is a long time when one wants a Bible so much, but now I can have one for my very own. Oh, I am the happiest girl today!

Mr. Charles: I am indeed grieved that this girl should have come all this way to buy a Bible and that I cannot give her any. The Welsh Bibles that I received from London last year were sold months ago, except a few copies for friends whom I cannot disappoint. The company declines to print any more.

Mary (who has been watching Mr. Charles eagerly, realizing what his words mean, sobs bitterly): Oh, it can't be true. How can I go back without a Bible? 25 miles is so far, when one is disappointed. Six years I have worked and hoped and prayed, only to be disappointed.

Mr. Charles: My dear child, I see you must have a Bible. Someone else can be disappointed, but it is impossible, simply impossible to send you away without a Bible. (He hands Mary a Bible, she pays him, thanks Mr. Charles and Mr. Edwards, and with beaming face clasps her Bible tightly and hurries out.)

Mr. Charles: David Edwards, from this day I can never rest until I find some means of supplying my countrymen with the Bible.

Mr. Edwards: May God bless you, and point out the way in which you can accomplish this noble purpose!

Exit.

*Conclusion* (by the same person who gave the introduction.)

Two years later Mr. Charles met a company of important men in London and told them earnestly the great need for Bibles in Wales, and he told them the story of Mary Jones. The men said at once, "We must do something." One exclaimed, "Mr. Charles, surely we might form a society whose business it would be to have Bibles printed and circulated in Wales." And then he added, "And if for Wales, why not for the whole world?"

And so it came about in 1804 that the British and Foreign Bible Society was formed and a large amount of money was given by good people, both rich and poor, for the publication of the Bible in many different languages.

But what of Mary Jones? you ask. She lived to be more than 80 years of age, in a home of her own. She had the deepest interest in the new Bible Society which was sending Bibles all over Wales. Her own Bible was her most prized possession to the end of her life, and her Bible itself you can see whenever you visit the Bible Society in London.

(This dramatization is based on an article by Susan Mendenhall entitled, "Mary Jones and Her Bible," in *Everyland*, May, 1916. She says in a note that she took her story from the pages of a little old book, published in London, "The Story of Mary Jones and Her Bible." The exact wording has been kept wherever possible.)

Milwaukee, Wis.

MISS RUTH NOTT.



## DIRECTORY OF OUR FOREIGN MISSIONARIES

Our workers in Japan and China need the prayers, sympathy and help of their friends in the home land. They will be glad to receive occasional letters.

Letter postage to Japan and China, five cents for the first ounce and three cents for each additional ounce or fraction.

### JAPAN

Date of Arrival	Name	Residence
1883.	Rev. Jairus P. Moore, D. D., and wife.....	Sendai
1887.	Rev. David B. Schneider, D. D., and wife.....	Sendai
1892.	Rev. Henry K. Miller and wife.....	Tokyo
1895.	Rev. Christopher Noss, D. D., and wife.....	Wakamatsu
1896.	Prof. Paul L. Gerhard and wife.....	Sendai
1900.	Rev. Allen K. Faust, Ph. D., and wife.....	Sendai
1901.	Miss B. Catherine Pifer.....	Tokyo
1905.	Rev. William G. Seiple, Ph. D., and wife.....	Sendai
1905.	Miss Mary E. Gerhard.....	Sendai
1906.	Rev. Elmer H. Zaugg, Ph. D., and wife.....	Sendai
1907.	Miss Kate I. Hansen.....	Sendai
1907.	Miss Lydia A. Lindsey.....	Sendai
1911.	Rev. Carl D. Kriete and wife.....	Yamagata
1911.	Miss Ollie A. Brick.....	Sendai
1913.	Rev. Ezra H. Guinther and wife.....	Sendai
1914.	Rev. Alfred M. Ankeney.....	Aomori
1915.	Rev. Paul F. Schaffner and wife.....	Wakamatsu
1916.	Miss Elsie Seymour (short term teacher).....	Sendai
1916.	Prof. F. B. Nicodemus and wife.....	Sendai
1917.	Prof. Oscar M. Stoudt and wife.....	Sendai
1917.	Mr. Isaac J. Fisher.....	Sendai
1918.	Rev. Dewees F. Singley and wife.....	Morioka
1918.	Miss Mary E. Schneder.....	Sendai
1919.	Miss Rosina E. Black.....	Tokyo
1919.	Rev. Frank L. Fesperman and wife.....	Tokyo
1919.	Mr. Arthur D. Smith.....	Sendai
1919.	Miss Elizabeth C. Zetty.....	Sendai
1920.	Rev. W. Carl Nugent and wife.....	Tokyo
1920.	Rev. I. George Nace and wife.....	Tokyo
1920.	Miss Catharine L. Nau.....	Sendai

### CHINA

1900.	Rev. William E. Hoy, D. D., and wife.....	Yochow City, Hunan
1905.	Rev. Paul E. Keller and wife.....	Yochow City, Hunan
1906.	Rev. J. Frank Bucher and wife.....	Shenchowfu, Hunan
1906.	Prof. Horace R. Lequear and wife.....	Yochow City, Hunan
1906.	Rev. Edwin A. Beck and wife.....	Yochow City, Hunan
1908.	Miss Alice E. Traub.....	Yochow City, Hunan
1908.	Dr. William F. Adams and wife.....	Yochow City, Hunan
1910.	Miss Rebecca N. Messimer.....	Shenchowfu, Hunan
1911.	Rev. Ward Hartman and wife.....	Shenchowfu, Hunan
1913.	Dr. Lewis R. Thompson and wife.....	Shenchowfu, Hunan
1913.	Miss Gertrude B. Hoy.....	Yochow City, Hunan
1914.	Prof. Karl H. Beck and wife.....	Shenchowfu, Hunan
1914.	Miss Helen B. Ammerman.....	Yochow City, Hunan
1914.	Miss Elizabeth J. Miller.....	Shenchowfu, Hunan
1916.	Miss Marion P. Firor.....	Yochow City, Hunan
1916.	Rev. J. W. Owen and wife.....	Yochow City, Hunan
1917.	Miss Esther I. Sellemeyer.....	Shenchowfu, Hunan
1917.	Miss Minerva Stout Weil.....	Shenchowfu, Hunan
1917.	Mr. George Bachman.....	Yochow City, Hunan
1919.	Miss Tasie M. Shaak.....	Yochow City, Hunan
1919.	Rev. George Randolph Snyder.....	Shenchowfu, Hunan
1919.	Rev. Sterling W. Whitener and wife.....	Yochow City, Hunan
1920.	Miss Ruth F. Snyder.....	*Nanking
1920.	Mr. T. Edmund Winter and wife.....	Yochow City, Hunan
1920.	Mr. Clarence E. Heffelfinger.....	Shenchowfu, Hunan
1920.	Miss Anna Katherine Zierdt.....	*Nanking
1920.	Miss I. Grace Walborn.....	*Nanking

\*At Language School.



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### *For the Board of Foreign Missions.*

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of \_\_\_\_\_ dollars.

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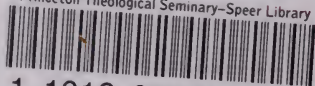
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